the PRIEST

Vol. II AUGUST, 1946 No. 8

Currente Calamo 3
Let's Do It Again! 11
Unsung Heroes and God's Gentlemen 15
Regular Army or Back to Parish Life? 19
New Pontifical Society 23
The Case for the Pipe-Organ 25
Notre Dame de Sion 29
Parents' Roll of Honor 34
NODL Notes 38
Protestantism and the Bible 40
It's Not Hard To Pray! 46
Book Reviews 53
Meditation for the Priest 58
Quaesita et Responsa 62
Cana Adventure 64
Correspondence 75
The N. O. D. L. List 80

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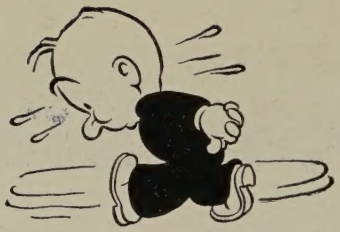

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Currente Calamo

Block that Bomb

DON'T look now but there is an Argentinian under your bed! At least that's the general impression we got from a recent issue of the New Masses. We just stumbled across a clipping (which had been lost on our desk) dated Feb. 5, 1946. Wall Street, according to our informant, was in a perfect dither, particularly the insurance interests. "It's a worry," we read, "about what will happen to their actuarial tables if an atom bomb is plunked in the middle of the U. S. A. from Argentina."

But don't be unduly alarmed at least on Argentina's account. You see, in February our politico-pinks were trying to give Peron a bad time labeling his government fascistic and worse. But the bomb seems to have been a dud, what with Russia currently making very friendly overtures to that same once-threatening country.

Problems of Censorship

PITY the poor censor! Rightly defined, his duties are prescribed by moral theology, and in turn, as from their source, by right thinking. No just authority can see itself flouted to its face, its basic principles assailed, its foundations undermined. Alas, that same censor, as an actuality, must live in a given time and space, neither of which may be friendly to him, neither of which is, today in the United States. We are not kind either to just authority or to right thinking and it is the consequent lot of censorship to suffer

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obloquy. Add the well known quirk of human nature to want what is forbidden; an Adam-complex, the psychiatrists might call it if they believed as firmly in original sin as they do in sex and complex.

Anyway it seems unwitting and unwilling censors have made a success of **The Outlaw**, apparently a third rate routine headed by a fourth rate cast and a "star" of insignificant magnitude.

Free Publicity

"**The Outlaw** is smashing every record of every kind in any theatre at anytime" is the way Russel Birdwell put it—not exactly **sotto voce**. But then he is publicity director for the thing. Birdwell claims that his is the greatest campaign on record not excepting that of **Gone With The Wind**. Significantly, most of it was gratis: "an equal amount of paid advertising," he adds, "would have cost $12,000,000."

The Outlaw had its premier in San Francisco in 1943. Immediately quashed by censorship, it gathered dust in some forgotten vault. No, not forgotten; for its producer Howard Hughes remembered his fiasco, if no one else did, and swore revenge. He seems to be getting it at last—simply by capitalizing on the opposition.

First, Hughes got it past local censors. How, we don't now. Then he clashed head on with the Motion Picture Association which is the industry's regulatory body. According to Association rules, all members must submit pictures and campaign material for approval. In 1943 the Association did grudgingly approve the picture, tagging on a kind of rider that the publicity campaign was obnoxious. When Hughes reissued the picture,

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"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

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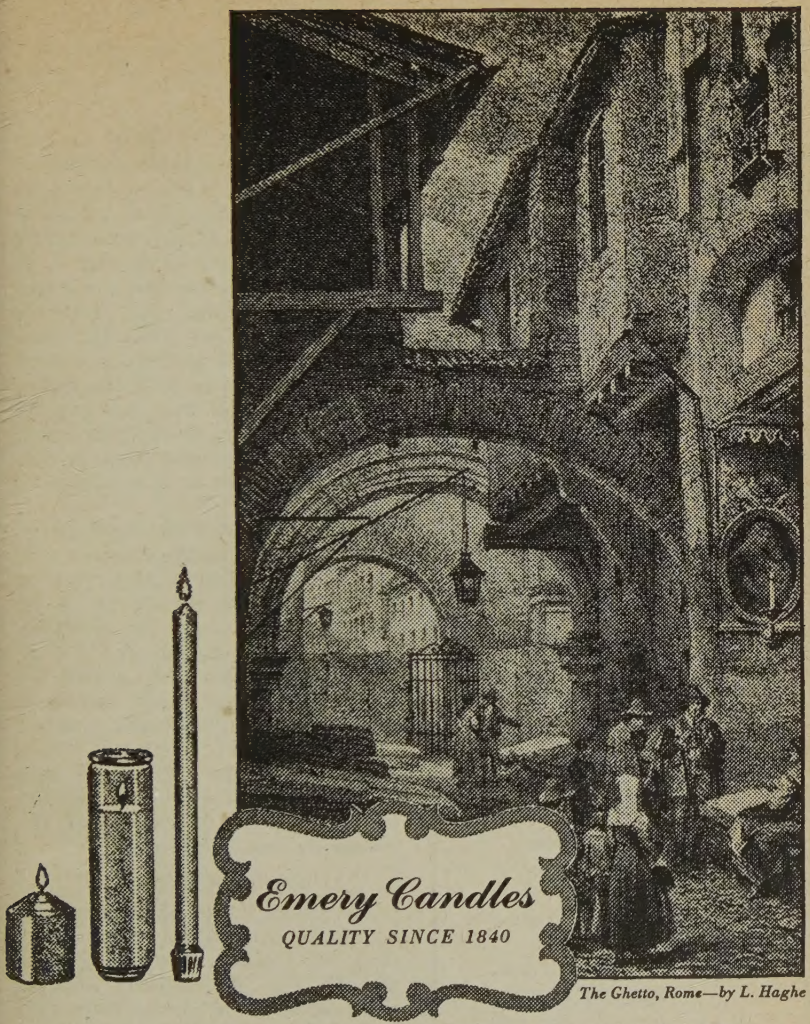

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he submitted a modified campaign program for approval, which again failed to pass.

Hughes vs. MPA

From here on Hughes decided to go it alone: he resigned from the Association; he instituted a $1,000,000 suit against it; and he obtained a restraining order from the U. S. District Court to prevent the Association from taking any disciplinary action against him. The purpose of this last move is apparent to those acquainted with the movie business: should the Association ban **The Outlaw**, no member could act as distributor and most exhibitors would refuse it; it would mean the end.

Toward the end of June, Judge D. John Bright of the Federal District Court of New York expressed the opinion that the litigation instituted was itself a publicity stunt, denied a motion for a temporary injunction and vacated the restraining order which had been granted Hughes. The suit, however, still remains in court on other merits; and **The Outlaw** is still packing them in without merits but to the obvious advantage of the producers and exhibitors.

Opposition Helps . . .

Not that there have not been struggles enough in an effort to stop **The Outlaw**. "Popular resentment," only not popular enough, took the form of picketing in Chicago where St. Mel's Holy Name Society joined by units from eleven other parishes protested its showing at a Balaban and Katz theatre. Here the exhibition was opposed also by the Illinois Vigilance Association, an organization of Protestant ministers. In Alexandria, La., a theatre manager who showed the

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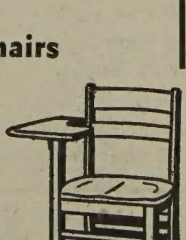

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Currente Calamo

picture was sentenced to pay a fine of one hundred dollars and to serve a term in jail on the charge that he had violated a city ordinance. In Church Point, Pa., the protests of city officials and civil leaders sufficed to ban it. Elsewhere it seems to be a box office success.

Whether or not Birdwell's claim to a twelve million dollars free advertising campaign is valid, one cannot fail to note the importance of the censor's efforts inadvertently in his behalf.

Here in Baltimore a cheap local house has had practically to give away tickets to a lurid picture of much the same type, making at least the same appeal to biological drives. It would be interesting to watch the box office barometer rise if only this pediculous production could get itself into a storm center of censorship.

Cesarian Sections

WE have a friend who was solemnly warned by a good Catholic doctor that she could not have any more children. She—one might almost say, promptly—had two more without ill effect. The doctor in all probability simply played safe and followed a pars tutissima, but it sets one to wondering.

So did Dr. Schmidtt's article in the October (1945) issue of the Linacre Quarterly, the organ of the Federation of Catholic Physicians Guilds (actual publication date: May 1946). Dr. Schmidtt, who is director of gynecology and obstetrics at Misericordia Hospital and visiting gynecologist and obstetrician at St. Vincent Hospital (both in New York), gave his study the

(Continued on page 71)

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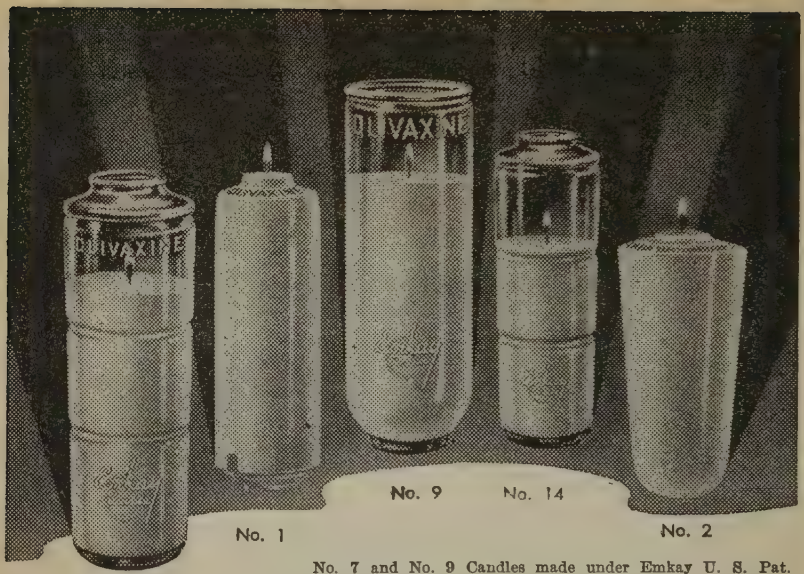

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Vol. II AUGUST, 1946 No. 8

Editorial Comment

Let's Do It Again!

IT was in 1920, on January Sixteenth to be exact, that a slap-happy United States legislated itself into Utopia. Or so it thought. And so it was insistently told by the relatively small but tightly organized bloc who had spent millions and exercised atomic energies in behalf of that particular piece of legislation.

Prohibition went into effect on January Sixteenth, 1920. Apparently most of us did think we had settled the liquor problem once and for all. At least no one seems to have had any inkling of what an era we had actually opened up—what an orgy of crime, of gang warfare, of open defiance of law was to follow. No one could envisage a St. Valentine's Day Massacre, or foresee that innocent citizens would be raked by gangsters' bullets as moral morons pursued each other in high powered limousines down crowded city streets.

Robin C. Hood

There probably was no reason why people should have expected such a breakdown of law and order, no reason to have anticipated the perversions of public opinion which were to result, whereby Capone became a kind of twentieth century Robin Hood and police degenerated either into good natured grafters or unreasoning bigots who insisted upon trying to enforce the unenforceable.

Nor was it only the Anti-Saloon League really which wanted Prohibition: the amendment was supported in all good faith by many men of true vision, by statesmen and civic leaders and government officials, by long suffering wives and mothers, even by more than one booze fighter who saw his salvation in an absence of booze.

The Anti-Saloon League, which actually was the spearhead of the attack, in a burst of what we now know was naive over-confidence, estimated that enforcement would cost not more than five million a year; Congress appropriated a little more

than that, just to be on the safe side; and we sat back expectantly. Then it all blew up in our face.

We had made a mistake. Put it that way: we had made a mistake, a serious mistake, as even the best intentioned may do. But certainly there is no reason to repeat the mistake, and less reason to try to deny even that it was a mistake. Perhaps it *was* a "noble experiment." The fact is that it failed wretchedly.

It is then at least disconcerting to find a considerable segment of our population today maintaining that Prohibition—to be exact, the Volstead Act—was by no means a failure, that on the contrary it should be revised, reinstated, reactivated, repeated in all its gruesome details.

Says Herburt Asbury in *Collier's* (June 8, 1946), "The basic theme of all dry propaganda and of all dry activity is that prohibition was successful and that God wants the American people to bring it back." The evidently remarkable Brother Sam Morris, a Baptist minister of San Antonio, National Field Speaker for the Anti-Saloon League, cried ecstatically, "Prohibition worked! We did it then! Let's do it again!" This astounding message would in itself establish Brother Morris's claim to notice, but he has other titles to one's recognition well worth watching.

Unlimited Backing

The League, according to Mr. Asbury, gives him unlimited backing and considers him the best money raiser they have in the field. A representative of one of the country's largest breweries after hearing him in action passed this considered and no doubt doleful judgment, "Sam Morris is easily the most valuable man who has entered into the service of the dry cause in several generations."

Brother Morris, from our point of view, remains of course little more than a symbol. If it weren't Morris it would be somebody else. What is significant is rather that Prohibition is again a threat one cannot ignore. Prohibition forces are well represented on the radio and press. Station WHAS in Louisville broadcasts Morris fifteen minutes daily; so do two other stations of 50,000 watts, one in Shreveport, the other in Corpus Christi; a quarter of the population of Missouri and Arkansas are said not by Prohibitionists but by the brewing industry to listen to him daily. He has hit the coast-to-coast network at least once over CBS when he drew an audience response of 250,000. Literature in the form of weekly and monthly papers, posters, charts, leaflets, pours out of various allied presses sponsored by the W.C.T.U., the Anti-Saloon League, the National Temperance Movement, and lesser bodies. "Temperance," however, is not the aim; the National Temperance and Prohibition Council, a kind of clearing house for twenty-eight like mind-

ed or like blinded organizations, makes this clear in a recent resolution: "That the Council reaffirm our belief in the ultimate elimination of the whole liquor traffic."

What are the results of all this to date? Naturally they are hard to estimate but some figures offered for what they may be worth will probably prove of interest. Kansas, Oklahoma, and Mississippi have been dry for some time, 3.2 beer being permissible in some sections according to local option. One says "dry" understanding that term in a strictly legal (or illegal) sense. The Gallup Poll in December 1945 concluded that thirty-three per cent of the voters would option for Prohibition; probably the figure will be raised for 1946. One third of the counties of the United States with a total population of 20,000,000 have already voted dry in local tests. Of greatest interest as a prognosis will be the results of the fall congressional elections in Indiana. Drys may make an attempt, their boldest in recent years, to control that election.

Prohibition by Indirection

But one should also be aware that there are indirect means of effecting Prohibition; and that these means, too, are now being used increasingly. With this phenomenon in mind, Raymond Moley headed his *Newsweek* column of June 24th, 1946, "Prohibition by Indirection?" Prohibition "ought to enter by the front door, lay its case on the table, and be judged on its merits as a measure of prudence and morals." Instead, he complains, it seeks to slip in under the guise of a food saving measure as it once entered surreptitiously under the cloak of war necessity. The restrictions on liquor and beer production, he argues statistically, have "little to do with food conservation." Distillers would require out of this year's total grain crop one per cent of the corn, twenty-two per cent of the barley, twenty-six per cent of the rye and an amount of wheat he dismisses as negligible.

Rye is a "relatively minor crop" used chiefly for animal food. Barley of the kind suitable for brewing is too expensive for animal food. It is theoretically suitable for human beings but most unpopular in Europe. Add a typical quirk: our breweries are not allowed to use all the available malt; we are, however, exporting it to Mexico, importing it in the form of Mexican beer! As for grain (one per cent of the crop), distillers recover most of what they use and this residue is "highly useful as feed for dairy cattle and poultry." Soft-drinks and ice-cream, which depend so heavily on sugar and milk, would seem to demand a special prohibition.

Another Front?

It may be, however, that Prohibitionists are now about to change their tactics. Perhaps they feel at last the silly inadequacies of their most recent

measures in view of an increasingly aroused public press. Perhaps Brother Morris' hair-raising lecture, "Rats in the Brewery Vats," which he claimed modestly "has been used by God to turn hundreds of people and even whole families from drinking beer" will lose its appeal even for the yokels over whom he seems to exercise particular authority.

Certainly it is about time they awoke at least to the advantages of a subtler approach. The remarkable success of Alcoholics Anonymous, and the apparently rich and rewarding discoveries of modern psychological research into the problem of alcoholism point the way to a solution. Wholesome discussion and frankness have done wonders to dispel old bogeys, ignorance, and fear. Sociologists, educators, psychologists, have sounded an optimistic note and the day of the old blood and thunder attack is apparently drawing to its close.

What Education?

In this context, a recent press release from the Anti-Saloon League should cause considerable speculation. According to the Baltimore *Sun* (July 3) one might conclude that the Anti-Saloon League has changed its tactics. "Education not law" is the slogan which Dr. George L. Crabbe, general superintendent, seems now to advocate. In any case, Dr. Crabbe addressed a letter to the *Sun* calling attention to statements of a Dr. Haven Emerson of Columbia University in advocacy of an educational approach—statements with which Dr. Crabbe seems to agree. Pardon all these qualifications; it is not easy to follow the mind of an Anti-Saloon Leaguer.

We are, however, justified in viewing this apparent reversal of a traditional stand with at least a mild suspicion. It is too early to hail the A. S. L. as an ally in an honest, intelligent, and necessary fight for temperance. It is hard to imagine Dr. Crabbe's calling off Brother Morris. But if he should do so, if he should actually abandon the mad crusade for a return of the speak-easy, if "education" as now advocated is not a weasel word, then we would welcome his aid as we welcome the aid of any temperance-minded man. We will pledge our own in return. As an added premium we will send him a beautifully bound copy of Father Matthew's Lectures.—G. J. G.

The Chinese Communists now control over 70 percent of Manchuria, according to General Peng Chen, Red leader (**NY Times**, May 9). They demand recognition of the local governments they have set up as the Soviet Army withdrew, and the increased strength they have gained since the Jan. 10 "truce" engineered by General Marshall enables them to increase their other demands on the Koumintang Government.—**The New Leader.**

Unsung Heroes and God's Gentlemen

Our brother priests on the home-front

Cornelius McGraw, C.P.

THE Catholic Church is notorious for not letting its right hand know what its left hand is doing. How little do we priests know of the lives of one another! We take so many things for granted. We are concerned about the heartaches, and the trials, and the poverty and suffering of the laity. Seldom do we think of the sorrows and disappointments, the temptations and anxiety of our fellow priests. We know little of the heroism of our next door neighbor . . . because he doesn't talk about it.

World War One was just over. A young Italian priest, just released from a chaplaincy in the armed forces of Italy, arrived at Cleveland, Mississippi. It was night. No one met him. He finally found the church . . . locked. There was no rectory. He went to the hotel, seeking a room. He could have one provided he paid in advance. And so he spent his first night in his new parish. The See was vacant and the Administrator regretted there was no money for Cleveland and its missions. The young priest stuck . . . in spite of poverty, and opposition, and calumny, and a difficult people, and a Ku Klux Klan. Today Cleveland is a flourishing mission parish with two fine outmissions at Shelby and Shaw.

Another young Italian priest was sent to Greenwood, Mississippi, over thirty years ago. Countless Italian families were moving into the Delta land of Mississippi. Hardly a town but had three or four families—some towns had many more. They were poor but determined. They were unwelcome, because they were "foreigners" and because they were Catholics. They were despised because they knew nothing of the color line. They opened stores, restaurants, shoeshops. Some bought farms. The young pastor of Greenwood multiplied himself. He took care, not only of Greenwood and Lexington, but of Indianola and Leland and Belzoni and Anguill—an immense territory. How he got around in the days before good roads, only he can tell. He is still pastor and even in his old age, will offer, when occasion demands, three Masses on Sunday. What a consolation for him to know that his people have kept the faith. Very few have fallen away, in spite of terrific anti-Catholic pressure.

Forty years ago a young French priest was given charge of the Creole missions in the woods back of the Gulf. As he said a few years ago, in answer

to a question: "I have built ten churches, I have burned down two." Using horseback and sometimes a buggy, he rode through the woods, visiting various lumber camps, sleeping in bunks, getting the itch, bearing with fleas, dirt, etc. His first automobile was bought with garlic. He set out ten thousand plants and sold them for $300. He maintained himself and his churches by selling music, a recipe for making wine, and by some shameless begging. His people gave what they could. He is nearly eighty . . . celebrates the golden jubilee of his priesthood this year . . . and still cares for three churches.

Twenty-five years ago a young Belgian priest became pastor of Kiln, the site of a large saw mill run by a Catholic of the North. Churches were opened at Fenton, Rocky Hill, Vidalia, White Cypress. Then the timber supply ran out. The mill was closed. Six hundred men were without work—there was no work to be had. Some knew how to make whiskey, so they made it. Because they had lots of children, they made lots of whiskey. Children need food and clothing. The owner of the mill was a great philanthropist, but his philanthropy did not extend to the men who made his money for him. Uncle Sam put the men in Atlanta for bootlegging but he did not feed the women and children. Nobody sent "Bundles for Kiln." Times were hard. Then came the depression. The pastor lived on a dollar a week . . . spaghetti, potatoes, bread, coffee. He was his own cook. Mass stipends, stole-fees, collections—all went into the common fund to support the five churches and the pastor's car. He refused a subsidy of $25 for himself, offered by Extension, saying: "What would I do with it?" On one occasion someone insisted on buying him a hat. He indignantly refused. On another occasion a priest friend remarked that his clothes were too shabby for a clergyman. He replied: "I cannot live like a dude. I must live like my people." His churches were immaculate and kept in good repair. But he could not be persuaded to repaper and paint the inside of his rectory. When a friend sent the money, it was used for something else, more necessary. This good priest is at present a patient in Biloxi Hospital.

There are eighty-two counties in Mississippi. Only twenty-eight have resident pastors; thirty-three have no Catholic church building. Much has been accomplished, but at what a cost in needless suffering and sacrifice on the part of the heroic priests who staffed the missions! Fine young men are taking the place of the veterans. Will they have the same cross—needless suffering and heartache?

Our country is full of missions and mission priests. Almost every diocese has them. Most of these men are the cream of the

priesthood. They have to be to "take it." In Birmingham, Alabama, five young priests compose the North Alabama Mission Band. They offer three Masses every Sunday and care for about twenty missions within a radius of forty miles of Birmingham. These men know the meaning of hardship and, believe me, they can "take it." A young priest of a northern diocese told me that he had been summoned by his Bishop. When Father presented himself, the Bishop took out a map of the city, drew a line around twelve or fifteen blocks, and handed the map to him saying: "There is your parish, Father. God bless you." Tough? Perhaps. But what about a man in the mountains of Kentucky with 150,000 souls, only 150 of them Catholics, scattered through five counties? What about the men who staff our colored missions? One of them told me that during the depression, he visited some one of the neighboring pastors each day about lunch time. In that way he got a meal a day, six days a week. Another needed a car. He had no money and could borrow none. He had to have a car. How did he get one? He bought three hundred dollars worth of candles on credit—one year to pay—sold the candles for cash, to a neighboring pastor, and made the cash payment on his car.

What about their collections? During a mission, one man got a cup full of tax tokens. During the depression, one missionary went out thirty-five miles to say Mass. The first Sunday he got a sugar-bun in the collection basket and nothing else; the next Sunday he got a small can of baked beans. Stole fees? A pastor went miles into the woods for a funeral. The trip took three hours going and coming. I asked: "What do you get for a funeral like that?"—"What do I get?" he replied, "Nothing. They tell me it is my duty." High Masses? No one to offer them, and no one to sing them in many places. Help from the Bishop? Were you ever a missionary Bishop? One very young priest went to his Bishop for help. He had only thirty families . . . scattered . . . and mixed marriages.

"Could I get help from the mission board?"

"Yes," replied the Bishop, "I think so."

"When could I get it?" asked the priest.

"Well, I think the board will meet in about three months."

"But what shall I do in the mean time?" asked the priest.

"Well, Father, that will be your worry," answered the Bishop.

He had plenty of his own worries—probably worried about how he was going to pay his grocer.

The priests in our mission parishes bear much necessary hardship. They give up much—companionship, congenial surroundings, pleasant work. They

must travel between Masses, fast till late hours, put up with lack of heat in winter, too much in summer, poor food, bad cooking, loneliness, poverty, heartache . . . But much of their suffering is not necessary. The missions could prosper as well without it.

Think of the joy we could bring to a fellow worker in the vineyard if we imitated the charity of the Pastor and Assistant of St. Alphonsus Church, Baltimore, mentioned under Currente Calamo in the February *Priest.* A month's salary to some poor missionary; or the fee we get from one of our weddings; or the stipend for one of our High Masses. It would mean little to us, but what gladness it would bring to one of God's own! What needless suffering it might relieve!

Many a mission pastor needs a vacation, but he can't afford one and he can't afford to pay a religious to take his place. Why not take his place for two weeks? It would be a vacation for you . . . and perhaps an education, too. Or perhaps you could invite him to spend a vacation with you. You could show him a real good time . . . all free.

A nun in Chicago sends a package at Christmas and Easter to an old missionary. Does it make him happy? A good woman sends a personal gift of twenty-five dollars to several poor priests every Christmas. Know any better charity? A suit of clothes . . . a couple of good books . . . a gift of tobacco . . . would be balm to many an aching heart.

Mission work is not easy. Not every man can stand it. Some break under the strain. Some merely get discouraged—run away from the job and spend their time visiting priestly friends. It is not unheard of that some take to wine and some to women. The army of the Lord has its casualties just as the armies of men.

This article is written "lest we forget." It is well to pray for our shock troops, that they may fight the good fight. It is well to pray for those who have fallen in the battle. But it is a greater thing to love them with the charity of Christ, for surely our missionaries can be numbered with the "least brethren."

Help from the Congregation

A young priest unexpectedly called upon to address a Sunday school, in order to gain time, said: "Children, what shall I speak about?"

A little girl in a front seat who was in the habit of reciting at entertainments and always ready for any occasion, immediately held up her hand and in a shrill voice inquired: "What do you know best?"—**The Liguorian.**

Regular Army or Back to Parish Life?

Pet gripes of a peacetime chaplain

Ch. (Capt.) John A. Carlin, USA

THE Military Ordinariate sends out a monthly letter to chaplains in all the armed forces. Since the end of the war, we have been urged to sign up with the regular Army or Navy, since men coming into the services in future years will need priests among them. It is pointed out that unless a very special permission is forthcoming, the members of religious orders now in uniform will have to return to their community life. The privilege of exclaustration was granted only for the emergency.

As I write this, I have asked many of my fellow chaplains if they intend to say in the Army and almost to a man their reply has been negative. I, as a secular priest, must confess that a speedy return to parish life at home is now my number-one ambition. What, then, is to become of the Catholic men in the Army (I cannot speak for the Navy since I know little of their setup) in the days ahead when the present crop of Catholic chaplains has been returned to civilian life?

First, let me give a review of the daily life of a priest in the Army in the present post-war, garrison life. I have lived with many chaplains. I have visited and talked with others. Perhaps our experiences are unique but I venture to say that in practically every theatre we are living the same kind of life.

During the days of the war, both in the training camps back in the States and in the combat zones overseas, a priest's life was a fairly active one. Men, with the thought of imminent entrance into battle, were often soul-conscious. Spiritual problems we had aplenty; confessions by the hundreds; throngs at Mass on Sunday; good attendance at week-day Mass and at devotions; converts by the dozens. The life of a priest in the Army during those tense days was a satisfying one, because he was kept busy. Oh yes, there were the usual annoyances of officialdom, but they could be borne in the interest of serving men who needed us.

Too Much Forced Leisure

Then came the peace. The heat was off. The fear that clutched so many hearts and drove men to their knees was lifted. Our jobs became easier. We had lots of time on our hands now that men were not consulting their chaplains so often. The week-day crowds thinned out; great gaps appear-

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Father Carlin introduces himself in the course of his article.

ed in our chapels on Sundays. Our work seemed just about finished.

As I write this, I am stationed on the island of Leyte in the Philippines. In the course of a day, I may have one man come in to see me or maybe two. Some days go by and no one bothers me at all. I can hear someone saying, "Well, why don't you go out among the men?" In combat time, fine. Under the present set-up, "to go among the men" would mean visits to large offices where claims are being handled, where real-estate deals are being completed, where surplus property is being sold. It would mean poking around on the docks where ships are being loaded and unloaded by soldiers and a vast army of civilian help. Frankly, to go among the men at this time, under a Base Command set-up (and most of us are in that spot now, since armed groups have all but disappeared from the Philippines), would mean definitely getting in their way! You would be a source of annoyance to them while they are at work, no matter how they liked you otherwise. And so you are given an office, large and airy and comfortable, and you are supposed to sit there and wait for business.

Even when you are consulted, in many cases the problems could better be handled by the Red Cross, the Judge Advocate's department which gives legal aid, or by the Adjutant General in charge of personnel problems. In such cases, you pick up the 'phone, announce to the party on the other end that you are sending someone over, and then you send your man off to one of those agencies.

Much Chair-polishing

In short, the week-days are long and boring because a priest who is not busy is not very happy. Viewing life in the regular Army, I could only look forward to days like these, polishing the seat of an office-chair.

On Sunday morning, of course, the Army priest will be busy. He may say two or three Masses at widely separated places, but for increasingly diminishing groups. From his fellow-officers, with whom he lives and eats and sleeps, he hears the old gag, "What a soft job! A couple of hours on Sunday morning and you're all finished for the week!" The tough part about it is that this is largely true. You have your daily Mass, to be sure, and in my own case a Discussion Club, and the Novena to Our Lady along with Benediction of the Blessed Sacrament during the week—but it isn't enough.

So much for the work, or lack of it, in the peace time Army. (Here, you must understand, I can only speak for myself and other Catholic chaplains on Luzon and Leyte. There may be some who are still putting out the work in other quarters. If so, then may God shower His

blessings on them and their activities.) Let us for a moment consider the living conditions of the priest in the Army.

Back in the States in the training camps, I was fortunate enough to live either by myself or with one or two others at the most. The ideal way for a priest to live, of course, in or out of the Army, is by himself. Private devotions may be carried out without a raised eyebrow on the part of a cell-mate.

Since I have come overseas, my fortunes have changed and I have been packed in with sometimes as many as a dozen other officers. Now most of them are good enough fellows but I think they would be happier themselves if we lived elsewhere. We cramp their style. If a smoking-car story must be told, they are conscious of your presence—but it is generally told anyway. After a while they take your presence for granted and the conversation flows in the usual Army channels, mostly about women or how much liquor they can or did hold. Any conversation of even a slightly intellectual nature is frowned upon. A particularly trying time for a priest living in a barracks like this is Saturday night, or rather, early Sunday morning. Just when you want to get a good rest so that you can say Mass and preach properly the next day, the whoopee-boys stagger in from the local dances and keep the party going until almost daylight. There is no question of their having to get up on Sunday morning; the mere fact that you do doesn't bother them in the least; and so the lights blaze in your eyes, the corks pop, the songs are sung, and you wish as never before for that quiet life you led as a civilian!

So there isn't much work to do, and living with the post-war whoopee-boys is rather trying. Added to this is the red-tape and the official restrictions that tie your hands as a priest.

First of all, you are given a uniform and an insigne that in no way sets you aside as a priest. The plain cross on the collar denotes that you are a chaplain, "of the Christian Faith" (whatever that is!). It is the same for Baptists, Presbyterians, Christian Scientists, Mormons, Salvation Army lads—and for Catholic priests. I believe there was some agitation in the early days of the emergency for a separate insigne, but it was turned down. The Jewish chaplains have a separate insigne, but all others are grouped into that "Christian Faith" mould.

The "Father" that you cherished before your name from that first day of your Ordination must officially be dropped. Unofficially, your men may call you "Father," but that is all. If you answer your 'phone saying, "Father So-and-so speaking," you are likely to be reminded that you are to be called "Chaplain." Out in front of my chapel

we had a sign painted giving the hours of Masses and bearing my name, "Father Carlin," on the bottom. By official edict, it was carted off and reappeared as "Chaplain Carlin." A swipe of the brush with a bit of paint removed that, but now there is no name at all. If I put the "Father" back on I'll probably have to go on the rack or have the thumbscrews applied.

I may not talk up the Catholic religion to any man unless he asks me about it. If I do, I will be considered to be proselytizing. Opportunities for spreading the Faith are naturally limited unless a man comes up and asks you to spread a little over him. A classmate of mine, now in the Army, because of his very saintliness, was gaining large numbers of converts back in the Stateside camps. He was moved around many times for some unknown reason. Finally, he was openly accused of proselytizing because of the numbers of converts he was making. When he insisted that he only instructed men who asked him to do so, they just looked at him as if he were a natural-born liar—and moved him again.

There you have it, a few personal reasons why a priest's life in the Army is too hard to take, not from any physical standpoint, but simply because you are only half-a-priest while you are in the peace-time Army uniform. I realize well that if we all felt like this we would abandon the Catholics in the Army altogether. I sincerely hope that we may be able to keep good priests in the Army, that they will be able to carry on their work for Christ among the men in uniform. In many cases, their staying in the service will call for a real sacrifice. May that sacrifice never be of principle, but only of non-essentials. If, perchance, an emergency should arise, the Catholic priests of our country will go streaming back into the Army and the Navy. But I must confess that I don't know if we are right or wrong in pulling out now. What do you think?

Check and Double Check

Mr. Otto Kahn's surefire contribution at one of his famous dinners concerned the little dealer who came into the bank to cash a sizeable check. Up spoke the president.

"If you can get some reliable business man to endorse it, I'll gladly cash it."

The dealer rushed to his rich uncle.

"Uncle Ben, the president of the bank says that if you'll endorse this check of mine, he'll give me the money."

"Do you have to go to a stranger to get money? You go back to the president and if he'll endorse your check, I'll cash it."—The Springfield (Mass.) **Catholic Mirror.**

New Pontifical Society

For the promotion of priestly vocations

Matthew Vetter, C.P.

THE deep concern of the Holy See over the problem of priestly vocations is evidenced from the recent establishment of a Pontifical Society for Priestly Vocations. By the Brief of Institution, Pius XII expressed his desire to promote, safeguard and assist ecclesiastical vocations and to coordinate the isolated efforts of those engaged in this work at present. And yet oddly enough, this act of our Holy Father has aroused little interest or comment in this country. Though we have seen a bare menton of the Society in a few of our Catholic publications, there has been no widespread explanation of its purpose and scope as they have been outlined in the Motu Proprio of Pius XII (Nov. 4, 1941) and in the "Statutes and Norms" issued by the Sacred Congregation of Seminaries and Universities in the "Acta Apostolicae Sedis" of November, 1943. We believe this action of our Holy Father merits greater attention and interest.

We do not propose to give here the results of a deep study of the documents, but simply an obvious explanation of their more important points.

The seat of the new Society or institute (Opus) is in the Sacred Congregation of Seminaries and Universities. His Eminence, the Cardinal Prefect of that Congregation, is the head of the *Pontifical Opus Vocationum Sacerdotalium.* The purpose of this new Society is, to quote from the Motu Proprio of His Holiness, "to intensify among the faithful, by every means, but particularly through the lay groups presently existing in the dioceses, the desire of promoting, safeguarding and assisting ecclesiastical vocations; to disseminate the right knowledge of the dignity of the necessity of the Catholic priesthood; and to unite the faithful of the world in common prayers and pious practices."

To accomplish this the Society is to be set up eventually in every diocese throughout the world. The Society will direct its work through these diocesan centers. In this regard, its set up will be similar to that of the Propagation of the Faith Society. These diocesan centers will in turn affiliate local societies and local branches of national societies. Special groups are to be made up of religious communities, of the sick, of the children and of other interested individuals.

The sick are to offer the treasury of their sufferings; the children, their prayers and sacrifices; religious communities are to offer a share in their prayers; all the members are to be encouraged to a particular observance of the Ember Days and

"Days of Prayer for Priests."

The diocesan branch, through its literature and through meetings, will urge *priests* to take advantage of the opportunities of treating of the matter of vocations on retreats, novenas, instructions for adults, and so on. It will see to the distribution among the *faithful* of literature on the priesthood drawn from the various pronouncements of the Holy See and the writing of the saints. It will nourish in *children* and *young people* a proper esteem for the priesthood and an earnest desire for Christian perfection.

A secondary purpose of the new Society will be the support of poor seminarians. For this purpose an offering will be made on enrollment of adults. Special benefactor groups will also be arranged.

Finally, the Society is to have its special patrons and special feasts. It is to be committed to the motherly care of the Blessed Virgin Mary, Queen of the Apostles and to the patronage of St. Joseph, Patron of the Universal Church; it venerates particularly the Apostles Peter and Paul. The special feast days are: the Solemnity of the Blessed Virgin Mary, Queen of the Apostles (Saturday within the octave of the Ascension); the Solemnity of St. Joseph, Patron of the Universal Church; and the Feast of SS. Peter and Paul, June 29th.

It Happened in Dixie

A white Yankee officer with liberal ideas had been invited to a country club in the vicinity of his camp in Georgia. His white Southern friends after plying him with fried chicken and mint juleps asked him if he didn't prefer the gracious Southern way of living to the hurly-burly life of the North.

"No," the white officer answered. "Because your graciousness is based upon keeping a whole people down and depriving them of their rights as human beings!"

He set off a real atom bomb. In no time flat he was being hotly bombarded on all sides by outraged Southern gentlemen with the usual pat questions. Heroically, and with the aid of a few more juleps, he held his ground until the "discussion" reached its climax. Then one venerable gentleman shrilled the inevitable: "Well, tell me frankly, suh, how would you like it if your sister married a nigra?"

The officer leaned back and regarded his questioner dreamily and then said softly: "As a matter of fact, sir, she did!" The discussion ended abruptly, the interrogators melted away and the lieutenant went back to his camp a happy man.—Ben Irwin, in **Negro Digest.**

The Case for the Pipe-Organ

Hints for those in the market

Richard Ginder

THE pressure of advertising in favor of lower priced substitutes for the traditional pipe-organ is growing day by day. The claims and counter-claims made by the manufacturers in favor of their own instruments must be very confusing to the musical layman.

Fortunately, the old-line manufacturers of pipe organs are easily recognized by most pastors through their advertising in clerical journals and buyers' guides over the years. It will take any newcomer in the field a long time to build up the reputation they have acquired.

The Hammond "Organ"

The substitutes can be divided into two groups. The Hammond instrument is the first possibility, and here we treat of something unique. It is a new departure, utterly unlike anything known before. It is not an organ. It is a new instrument, producing, blending, and amplifying pure tones by electrical means. There is no precedent to guide us in establishing its liturgical propriety other than the general principle that instruments other than the organ are to be admitted into the church only with the consent of the Bishop, which is to be given in particular cases, i.e., *per modum actus.*

In the Apostolic Constitution *Divini Cultus Sanctitatem* the late Pope Pius XI wrote:

"There is one musical instrument which belongs in the church. It has come down to us from our ancestors—the organ. On account of its grandeur and majesty, it is considered worthy to be combined with liturgical rites, whether as accompanying the chant or, when the choir is silent, it elicits the sweetest harmonies, in accordance with the rules . . . As regards the norms of the liturgy, we ourselves desire that whatever pertains to the organ should receive new increase."

The whole question hinges then on whether or not the Hammond is an organ. The Federal Trade Commission, after extensive litigation involving the consultation of musical experts, forbade the concern to advertise the instrument as an organ, simply because the Hammond is not an organ and does not produce an organ tone. One may beg the question and call it an organ, as the manufacturers have done, but calling it that does not make it so. It has no more right to a place in the sacred liturgy than has the piano-accordion. In fact.

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one might conceivably make out a case for this last, but there is no case for the Hammond, even though it does have two keyboards and a set of pedals. It is out of the question and cannot even enter into the discussion.

The Orgatron

The second possibility is the Orgatron, which is an electrified version of the familiar parlor-organ, still seen in many a rural church. With the old-type organ, the musician operated bellows with his feet, forcing wind through a series of fixed reeds. It was a magnified version of the mouth organ. To bring it up to date, it was necessary to replace the foot treadles with a small electric blower, and to amplify the reed tones by electrical means. That is, in crude outline, an organ of the Orgatron type. And if the parlor organ is permissible in church, a fact which no one questions, then there can be no reason for excluding the Orgatron, since it is fundamentally the same thing.

But its price is just large enough to make its purchase a serious step and, certainly, once installed, it is likely to remain as a permanent unit in the gallery. Still, it remains a makeshift—something priced to one's purse, to take the place of an article which one cannot at present afford.

To the layman, as well as to the trained musician, it remains a reed-organ. It will never produce the satisfying churchly quality of the diapason, or the window-shaking effect of the rumbling pedal. Its volume can be increased to a fortissimo by the touch of one's foot, it is true, but here the crescendo is an unlovely thing with a kind of coarseness attached to it.

One sometimes hears economy of space mentioned as a factor in favor of the Orgatron. It is the same fallacy which would speak of a victrola as being better than a symphony orchestra because it takes up less space. There is such a thing as an irreducible minimum. The choir ranks after the sanctuary (some say *with* the sanctuary) as a part of the church, and an architect ordinarily figures in space for the organ-chambers just as he reckons the number of windows to be included. It is true that a substitute can be rolled from place to place, but your organ console, too, can be made movable if you specify it. The builder merely fits it with a length of electric cable.

Real vs. Spurious

There is such a thing as progress in the building of pipe-organs. Occasionally an artisan will blend a new alloy and modify the timbre of a long familiar stop; or a cabinet-maker will discover a more efficient way of controlling the volume. There have been men like the genius, Albert Peschard, who invented the electric as an advance from the pneumatic action. But that is strictly in the organ-family. To speak of an electrified reed organ as a step ahead in the evo-

lution of the pipe-organ, is to call the power-bicycle an advance in the development of the automobile!

The manufacturers of pipe-organs have progressed to meet the competition offered by these recent developments. Casavant Freres have their Little Organ; The Kilgen Organ Company has its Harmonic Ensemble; the Wicks people have a number of smaller models. Any builder, in fact, will do his best to provide the pastor with a pipe-organ at his price.

Seek Advice

Getting down to the practical matter of buying an organ (and I beg the reader's indulgence, if my remarks sound overly "staccato"): Before anything, get in touch with a reputable and recognized organist. Don't stand on the advice of your own organist. If you must, drive into the nearest large city for a consultation. Speak to the man frankly and submit your problem; tell him how much you have to spend and just about what you want. Organists are an altruistic lot in this, at least, that they prefer to have the best under their fingers every time and they do not like inferior instruments. Every organist has a certain amount of artistic integrity. If the consultant is a Catholic, so much the better; but Catholic or non-Catholic, he will be deeply concerned. He will advise you on what manufacturer to solicit.

Then: Don't be overly impresser with the lengthy specifications submitted by the various builders. They now have a way of using one pipe in six or eight different setups, giving the impression to the uninitiated i.e., to one who can't read this organ "blueprint," that he is getting six or eight times as much for his money. Your organist-adviser will be able to evaluate the various specifications for you.

Don't be swept off your feet by the salesman. Be canny. Remember that he is interested in his commission. The usual pastor is a novice in the field and has not the background to check all assertions.

Know Your Firm

Deal with reputable concerns —not with fly-by-night servicemen. These buy out old instruments, jumble the pipes, buy a few new consoles, and then sell them to gullible pastors for much more than their original value. Deal with a manufacturer who will stand behind his instrument—one who has a tradition and a good name to uphold.

Don't buy an old theatre organ, regardless of what anyone tells you. Don't even take one as a gift! There are so many of them floating around now, and just as surely as you have one installed, it will eventually have to be removed. A theatre organ is useless in a church. You want an organ for accompaniment, for occasional light background music, and you want a virile ensemble; their big, booey flutes and sickening vox humana's are too sweet for use at divine services. The

tremolo, which must always be in use, will have you a nervous wreck after fifteen minutes.

The fact that practically the entire organ building industry is presently tied up in reconversion problems may make this discussion rather untimely, but still the speculative question remains, and there is many a used church organ (Catholic or Protestant) to be picked up by those who are working on a small budget. One often sees advertisements of this sort in the organists' professional journal, *The Diapason*, published in Chicago. Such an organ, if it be the size you have in mind, will ordinarily have just what you want. And, luckily, the pipes do not deteriorate with age. The most that might be required would be a new pedal-board, perhaps, and a thorough-going renovation of the action.

When it comes to signing the contract, see that a limiting date is put on the period of installation. This will be important when it comes to planning the dedication. One pastor I know, was told, after printing programs and getting out over a hundred personal invitations, that the affair would have to be postponed for a week. Need one add that the outrage was perpetrated, not by a nationally known firm, but by a local tuner, latterly turned builder, whose only staff was his young apprentice.

Above all, keep in touch with your consultant. He is your musical lawyer, your purchasing agent. He will gladly—and usually gratis—give you all the advice you may need.

Sports Develop Character

Sport, properly directed, develops character and makes a man courageous, a generous loser and a gracious victor. It refines the senses, gives us intellectual penetration and steels the will to endurance.

It is not merely physical development then. Sport, rightly understood, is an occupation of the whole man and, while perfecting the body, it also makes the mind a more refined instrument for the search and communication of truth. It helps man achieve that end to which all others must be subservient —the service and praise of his Creator . . .

Harmony between the physical development of man on one side and his intellectual and moral education on the other is not easy to achieve. Hence, there is the necessity of your instilling into your pupils the importance of discipline—not merely external discipline, but the discipline of rigorous self-control which is as momentous in the realm of sport as in that of the intellectual or moral order.—Pope Pius XII to a group of U. S. Army instructors, Rome, July 30, 1945.

Notre Dame de Sion

Christ still weeps over Jerusalem!

David Goldstein

WAR, the destructive and disruptive game the nations played in their quest for power, wrought many changes. Among them is the reduction and redistribution of the Jews of the world. The highest Jewish estimate of their number, before the days of Hitler, was sixteen and a half million. Of them, Jewish estimates place the number killed in battle, murdered, starved, and self-destroyed at from three to five million.

Of the remaining Jews in the world, whatever their exact number may be, the latest American Jewish Year Book (1945-46) reports that 5,100,000 of them reside in the United States, an increase of 428,344 during the six years ending July 20, 1943. The United States, that led the nations of the world in the number of Jews prior to the Second World War, now takes second place, the Soviet Union leading. This came about through Marshall Stalin's military and diplomatic absorption of Poland up to the Curzon line, with its 1,500,000 Jews; Bessarabia and Northern Bukovina with 350,000; Lithuania with 160,000; Latvia with 93,000; and Estonia with 4,000. These, added to the 3,390,000 Jews in the territory that made up the Soviet Union before the war, gave the Land-of Socialism-Applied a Jewish population of 5,500,000.

Opportunity and Obligation

If Jews are a problem as is generally believed, whatever the cause may be attributed to, they are to Catholics an opportunity and obligation. They are souls that Our Lord wants, and the obligation to bring them to Him in His Church is greater numerically in the United States than in any other country in the world, where men are free to propagate their faith.

Strange to say, whatever the reason may be, which is another story, there is but one group of persons in the United States working to bring Jews to the peace of heart and mind and soul that the Son of David wants them to enjoy in union with Him. That group is the Congregation of Sisters of Notre Dame de Sion, operating through their Archconfraternity of Prayer for the Conversion of Israel. This work is prayerfully, discreetly and unostentatiously carried on under the patronage of His Excellency the Most Rev. Edwin V. O'Hara, in Kansas City, Missouri.*

The Brothers Ratisbonne

This Congregation owes its existence to two priests—broth-

* Notre Dame de Sion, 3823 Locust Street, Kansas City (3) Mo.

ers—converts from Judaism, Theodore and Alphonse Ratisbonne of Strasbourg, France. They were, like sons of wealthy Jewish parents in general, Jews in name only from a religious point of view, being virtually unbelievers. Theodore was a bachelor of arts and of the sciences, who studied law and became a barrister. His interest was of a worldly nature, hence he was not concerned with philosophical or theological studies. Yet there was in him an inherited regard for religion, which is rarely blotted out of the hearts of Israelites, even when they profess to have discarded belief in the faith of their fathers. This flickering light of faith was made luminous through the powerful influence of sympathetic understanding and Christian charity on the part of the persons Theodore contacted; qualities that are too often lacking among persons calling themselves Christians in their association with Jews. They led Theodore, by the grace of God, to the baptismal font, and then on to service at the altar of his Messiah.

The intense scepticism to which the study of de Volney, Voltaire and Rousseau had led him was dissipated by the realization of the marvelous order of the universe, which postulates the existence of a First Great Cause—God. Then came a course of lectures delivered by M. Louis Bautain, an ardent convert from infidelity to Catholicity. His insistence that Jews should be good Jews who, with a proper understanding of Judaism, will realize the vital relationship of Old Testament teachings to those of the New Testament, made a deep impression upon Theodore, coming, as it did, from a Catholic, especially when the professor stressed the important fact that

> "The Christian religion is not so much a new religion as the development and perfection of Judaism—just as the edifice is the completion of the base."

An Inherited Fear

Sound though this reasoning was, it cannot be said to have brought about the conversion of Theodore, as an appeal to the minds of Jews, necessary though it be, is not the major factor in moving them to conversion. Jews like to discuss religion; they greatly enjoy talking about it and will invariably encourage such discussion. They will often assent to the soundness of the arguments, enforcing their assent with statements that are derogatory of their own people, especially the rabbis, but they are likely to remain as far from conversion as when the talk began. This is due partly to there being an inherited fear of the Catholic Church in the Jewish heart, if not hostility towards her, though not towards Catholics personally. Their hearts must therefore be mellowed before their assent to arguments that prove the Church to be the

Jewish theocracy universalized move them to baptism. Kindness, sympathy, Christian charity on the part of a woman, Miss Louise Humann, in whose residence the lectures were given, touched the heart of Theodore. To this virtuous, understanding woman, who won his confidence, Theodore revealed the troubled condition of his mind relative to completing arrangements for marriage to his betrothed. Her advice, to delay action for a few months, when mental calmness would have tempered his judgment, changed the course of Theodore's life. It brought about a spiritual in place of a human marriage. She baptised him, by permission of her bishop, and in a few years thereafter he became Father Marie Theodore, an ardent propagator of the faith.

After twenty years of patient work, prayer, and bearing up holily against the hostility of his family, which converts from Judaism with few exceptions have to bear, Father Theodore had the consolation of witnessing the baptism, and then the ordination, of his intensely hostile brother, Alphonse. The zeal, and tireless determination of the Fathers Ratisbonne to further the Catholic cause resulted in the institution of the Congregation of Sisters, then the Fathers, of Notre Dame de Sion; and later on the Archconfraternity of Christian Mothers, with which about two million women throughout the world are associated; followed by the Archconfraternity of Prayer for the Conversion of Israel.

Tall, Glorious . . .

The conversion of Alphonse was truly miraculous and therefore dramatic. He became, as Father Matthew Lecompte, O.P. said, the Paul of the Blessed Virgin; just as Saint Paul became the Paul of Jesus. The gentle touch of the Virgin, in the Church of St. Andre delle Fratte, Rome, brought about the conversion of Alphonse; while Saul passed from the Synagogue to the Church through a thunderstroke on the road to Damascus. It was while casually waiting in a church for a friend, who had induced Alphonse to wear a Miraculous Medal and to say the Memorare, that his emotions were stirred to their depth by an effulgence of light in which the Blessed Mother appeared. Alphonse said:

"In the midst of this radiance appeared, standing at the altar, tall, glorious, full of majesty and sweetness, the Virgin Mary, such as she is represented on my medal; an irresistible force drew me towards her. The Blessed Virgin with a sign of the hand bade me kneel down. She seemed to say: 'That is well.' She did not speak, but I understood all!"

The Fathers Ratisbonne, filled with that propaganda zeal which is common among Israelites, obtained the successive approbation of Popes Gregory XVI, Pius IX and Pius X, that

enabled them to organize their societies. One of the accomplishments was the establishment of a house in Jerusalem, prompted by the belief that their work would not be complete "until there are Daughters of Sion consecrated to weep and suffer with Jesus on Calvary for the redemption of Israel." Arriving in Palestine as poor as Job, Father Marie Alphonse managed, with the help of God, to procure the ruins of the Praetorium of Pilate, which were in a filthy state of profanation. Patience, backed by the support of the Sisters of Sion, brought success. There the Basilica of Ecce Homo was erected with a sanctuary that contains a lateral arch, that was unearthed, and a part of the central arch of the fortress of Antonia. There, where our Lord began His Way of the Cross, an altar was erected of the flagstones of the Lithostrotos, the paved court trod upon by the Man of Sorrows, the place where "Pilate sat in the judgment seat" (St. John 19:13) before the roaring mob. It is embellished with three medallions containing the names of the twelve tribes of Israel. There, where Jesus was condemned to death; crowned with thorns; where Pilate said: "Behold your King!" the Sisters of Notre Dame de Sion work and pray that "the blood of Jesus Christ may fall again upon the children of Israel, no longer in malediction, but in benediction."

There are three groups of Sisters in the Congregation of Notre Dame de Sion: Sisters devoted to educational work; contemplative Sisters, "called to cooperate in the salvation of the Jews by a life devoted entirely to prayer and penance"; and Sisters called "Ancillae" (Handmaids) who are trained for social-service work. This Congregation differs from other communities in that the Sisters strive by personal holiness, by intimate union with Christ crucified, to cooperate with Him for the conversion of Israel.

Fifty-two Houses

The Congregation established fifty-two houses in seventeen countries. Only one of the fifty-two houses exists in the United States, the country in which there are two million more Jews than abide in all the other sixteen countries where the Sisters work and pray for the removal of the veil that darkens the minds of Jews, and thus deprives them of the understanding that Jesus is the Messiah for whom their fathers of old in Israel prayed and suffered.

The apostolic work of these Sisters is carried on through the Archconfraternity of Prayer for the Conversion of Israel. It publishes leaflets, booklets, an informative A.P.I. Bulletin, etc. for circulation among prospective converts in Jewry, and to fortify Catholics in their understanding of the relationship of Judaism to Christianity and

vice versa. These are distributed free of charge, the cost being defrayed by voluntary contributions, though no appeals are made for money.

Knowing that God's help is most necessary to attune Jewish hearts and minds to the Son of David in His Messianic Body, the Archconfraternity prayerfully solicits membership among the clergy and laity, in order to further a unified appeal to our Lord for the grace necessary for the conversion of the Jews. A spiritual, and not a financial fee is charged for membership. One Mass annually for the conversion of the Jews is exacted from the clergy, while the laity are required to recite the indulgenced prayer:

"God of Goodness, and Father of Mercies, we beseech thee by the Immaculate Heart of Mary, and through the intercession of the Patriarchs and the Holy Apostles to cast a look of compassion on the Children of Israel, so that they may be brought to the knowledge of our only Saviour, Jesus Christ, and that they may partake of the precious fruit of the Redemption. Father forgive them for they know not what they are doing."

The membership in the Archconfraternity numbers at present, in the United States alone, 116 bishops, over 3,000 priests, and 32,600 of the laity.

The time has never been more favorable for the conversion of Jews than today. The Christ-like attitude of Pope Pius XI and Pope Pius XII overcame much of the Jewish resentment to things Catholic throughout the world that heretofore had closed the minds of Jews to the claim of the Church to their allegiance. The publication of books by Prof. Joseph Klausner and Shalom Asch on the Nazarene and Paul, the first of their kind in Hebrew and Yiddish, faulty though they are, have made possible a calmer discussion than ever before with the Jewish laity as to who the Nazarene and Paul really are.

The Most Neglected Souls

These Jewish souls, most precious to our Lord, should no longer remain the most neglected souls in the missionary work of the Church. Our Lord wants us to work for their conversion; St. Paul wants it; converts from Jewry ardently desire it; do not the readers of *The Priest* also want it? An affirmative reply is of inestimable spiritual value. It would be the means of making the work of the Archconfraternity of Prayer for the Conversion of Israel take on proportions that the large population of Jews in the United States warrant. Such Catholic Action will wipe away some of the tears that our Messianic Lord must be weeping today, as He wept over Jerusalem centuries ago, on account of being rejected by His kith and kin.

Parents' Roll of Honor

John Cleary

An experiment in home religious instruction

IN the early '30's I called upon Father John E. Burke, C.S.P., at the Newman Hall, of the University of Toronto. As I entered his room I heard a question:

"How do you explain the large numbers of children registered year after year in our parochial schools who have not yet learned to say the Lord's Prayer, the Hail Mary or the Sign of the Cross?"

I looked in the direction of the voice and Father Burke said,

"Meet Archbishop MacNeil."

The Archbishop repeated the question to me.

I remarked—"Evidently you want an answer."

He replied, "Yes, I want *you* to give me an answer."

"All right, the answer is parochial schools taking over the work of our Catholic parents.

"You're right! You're right!" —exclaimed the Archbishop.

Archbishop MacNeil had delegated Father Burke to conduct a survey of the children being registered in the parochial schools in Toronto, to ascertain what percentage were taught Catholic prayers at home. The survey confirmed the fear of the Archbishop that Catholic Parents who plan to send their children to parochial school neglect to teach their young children how to pray at home. The three of us realized that more effective cooperation between the home and the parochial school was needed.

A decision was arrived at then that as soon as I was made a pastor, I would make a similar survey of my own in the parochial school and in the Sunday school, to ascertain whether the same lack of cooperation prevailed.

Unfortunately, I was not able to examine all of the children as they were registered in our Sunday school last September. However, this coming fall, every child registered in our parochial school and in our Sunday school will be examined in its prayers by a priest as an integral part of the registration.

All of the children registered in our parochial school since September, 1944 were examined on the Sign of the Cross, the Lord's Prayer and the Hail Mary. If the child showed that it knew any prayers even with a little help of a word here and there it was considered as knowing the "prayers." The following is a summary of what was discovered:

Out of a total of 40 children examined 19 knew their prayers. Of these 19 children, 13 knew all three prayers; 5 the Sign of the Cross and Hail Mary, 1 the Sign of the Cross and the Our Father.

Further analysis discovered that out of 8 children whose both parents went to Catholic School, only one knew its prayers.

Out of 16 children whose both parents went to public school, 7 knew their prayers.

All 5 children whose father went to Catholic School and whose mother went to Public School knew their prayers.

Considering the religion of parents: of 28 children whose both parents are Catholic, 12 knew their prayers.

Of 12 children from mixed marriages 7 knew their prayers.

The child who knew the prayers most perfectly was taught by a non-Catholic mother; the second best and third best both have non-Catholic fathers.

Out of the 80 parents, 32 attended 17 different parochial schools, located in New York, New Jersey, Pennsylvania and in Scotland.

It will be interesting to learn whether this condition is peculiar to one locality or whether it is typical of many places.

To encourage the parents to teach their children prayers at home (which of course means the children will be saying prayers at home), a parents' roll of honor was started on which is listed the names of parents of children in parochial school and of children in Sunday school who have been taught to pray at home. This list was published in the parish monthly and a personal letter of commendation was sent to such parents. Will this device enliven the sense of parental responsibility? It is hoped that when it becomes more generally known that at registration a priest is going to ask the children to say their prayers, many parents may be shamed into complying with their obligation.

Our Catholic parents will be urged to register their children for the fall term during the month of June. If a child is discovered who has not been taught its prayers at home, the parents will be given appropriate books to aid them teach the prayers during the Summer months.

The parents of .....

Married at ..... Church

attended the following schools

Father

Mother

Full name ..... Maiden name .....

..... Elementary School .....

..... High School .....

..... College .....

..... Sunday School .....

We decided to send ..... to St. ..... School

because of .....

The Parents' Roll of Honor has three degrees:

1. Those who teach religion, especially the prayers, to the pre-school child.

2. Those who teach religion at home to the school child by means of the books listed on the "Home Reading Chart" below.

3. Those who teach religion at home to the high school child according to the same chart.

To help parents in the selection of books on religion for the home, the following guide was drawn up.

By having religion taught in a parochial school or in Sunday school and not at home the child associates the study of religion with school. This association is a deterrent for future study.

Almighty God instituted the Church and the home as centers of religious education. The school is a human invention to aid both home and Church in the teaching of religion. For this reason the books that are listed should be obtained at the rectory and not at the school. These books are for assimilative work at home and not at the school. Display bookcases are in the rectory office. Everyone who calls at the rectory has an opportunity and is encouraged to look at these books.

The use of the chart is so simple that anyone at the rectory, even the maid, can pick out the book recommended for a child in any given class and for any occasion during the year.

The project is not a financial liability. The discount allowed when the books are obtained in quantities permits the priest to give gratis some copies to those who cannot afford the retail price.

A record is kept of every book sold or given away. The name and address of the family is on top of a 3x5 card, the date and the name of the book is added when purchased. These cards tell the priest what homes possess religious books. The priest on a visit to any family can inquire about the books on religion. While no record was made of the colored books for children compiled by Father Lord, 184 families of the parish possess 404 books on religion. This is a very creditable number in view of the fact that a systematic campaign has not yet been made to get these books into all homes of the parish.

For a month before the opening of school last fall many of these books were placed on display and for sale in the vestibule of the church. Yet the great majority were called for at the rectory.

It must be emphasized that the parochial school or the Sunday school are not used as a means to push these books. It is the Church and the home co-operating together. In this way all homes in the parish are treated alike. The artificial heretical barrier between the homes of the children who go to Catholic school and those who go to pub-

lic school is broken down. We cannot provide room for all of our children in our parochial school, but we can provide all of our homes with books on religion that are attractive enough to have the children want to read them.

For a promotion gift, at the close of school, parents will be urged to give to their children a book. This book is listed on the chart opposite the grade from which a child is being promoted, not the one to which the child is going. It will constitute assimilative reading without the classroom atmosphere and examination motive. The child should be capable of reading this book by itself during the summer. The book should prove sufficiently interesting to entice the child to read it. Constant urging by a parent to read a book will make the best book obnoxious to any child. A fervent prayer will be offered that no parent will impose the reading of the book as a punishment.

In many places there are vacation schools for the teaching of religion. Whether such a vacation school exists or not, religious books as promotion gifts from parents should bring about vacation home study in religion in every Catholic home.

From a Fellow-Traveler's Dictionary

Big Three Unity.—Unconditional surrender to every Soviet demand.

Collaborationist.—A patriot who has fought for his country from the beginning of the war and hates any kind of totalitarianism.

Fascist.—Anyone Moscow doesn't like, preferably a lifelong liberal or social democrat.

Free and unfettered elections.—A single-list ballot, with compulsion to vote.

Hitlerite.—See Collaborationist and Fascist.

Peaceful Change.—Acquiescence in any and every Soviet demand for political and territorial expansion.

Political Optimism. — Expectation that the democratic powers will accept unreservedly all totalitarian demands at the next international conference.

Political Realism.—A compound of villainy and cowardice. (Cross-reference: Yalta.)

Reverse Lend Lease.—Organization of a large spy ring in a friendly allied country.

—William Henry Chamberlin in **The New Leader.**

"Anything you do for the good press I will consider having been done for me personally."—Pius XI.

NODL Notes

Mr. William C. Smith

Progress in cleaning up the newsstands

Added to Disapproved List. The Magazine *Official Detective Stories* has been added to the current NODL List of Disapproved Magazines by reason of objectionable advertising.

Removed from NODL List. The following magazines, having been brought into conformity with the NODL Code for Clean Reading, have been removed from the current list: *Beautify Your Figure; Confidential Detective Cases; Crack Detective; Human Detective; Ideal Love; Revealing Detective; Your Figure Beautiful.*

Lurid Magazines and Juvenile Delinquency. Representative J. M. Coombs of Texas recently (July 2) advocated a campaign to clean the "filth" from the nation's newsstands. It is the Congressman's opinion that objectionable and lurid magazines contribute heavily to the wave of juvenile delinquency throughout the country.

Said Congressman Coombs, a former Juvenile Court Judge: "Juvenile delinquency is fostered principally by stunted moral development. Many a youth has become a delinquent because he had no moral tendencies—either good or bad—to begin with. Then some influence—perhaps lurid magazine literature, perhaps a bad association—has tipped the scales against him."

That bad magazines contribute to juvenile delinquency has been a stand taken by NODL since its inception. This is one of the reasons that inspired the Bishops of the United States to undertake the work of NODL. It is one of the reasons why NODL needs the continuing support of the clergy and laity throughout the country.

Subversive Comics. In a recent column by George E. Sokolsky (June 30, 1946), headed "These Days," the writer points out that some of the comic books now on the market are positively subversive of American patriotism. He brings forth as Exhibit A, a book entitled, "World's Finest Comics" containing a "comic" called "Johnny Everyman."

The story is about a Russian lad who is accused of stealing a bolt of cloth. The boy denies that he stole it, but says he found it. The judge tells him he should not keep what is not his, but his mother says that the child has been reading American magazines where toys, candy, bicycles, games, and so on, are advertised and that all this has turned his head.

The comic strip goes on very subtly to imply that Americans must appear mean and hateful because they have automobiles and other adjuncts of our standard of living. The judge also

discourses on the racial prejudice that exists in America, and the Russian lad says: "It's terrible! America is rich and beautiful, but where is the democracy they talk about?"

Mr. Sokolsky concludes: "And there is not a single thing in the cartoon to show democracy or decency in America . . . Is that what you want your children to learn about their country? Is that how you would teach them to love their country?"

This sort of thing should give us all pause, for while it has nothing to do with sexual decency, it is nevertheless dangerous and weakening to our young people.

"Kerry Drake" Comic Strip. In the last issue of *The Priest* we noted that a letter was sent to the publishers of the comic strip entitled "Kerry Drake," pointing out certain objectionable features. The publishers very courteously acknowledged the letter, and a recent examination of the comic strip shows that it has been somewhat improved.

"Printers' Bishop"

Speaking to you on the apostolate of the Catholic Press, I consider that in a real sense I speak as one of you. From my earliest days, I have been fascinated by the power of that profession which is yours. If anybody is—I am a "printers' bishop." I have let flow my fair share of printer's ink. To me the rolling of a press is as much music as the harmonious sounds that shake the classic roof of our justly-celebrated Symphony Hall. Throughout my years I have encouraged every form of dignified publicity that might help to bring the Word of God to men. I have never turned a worthy writer down. I have been willing to subsidize any sentence that had a subject and a predicate—even implied. I have made pamphlets a veritable means of crusade in behalf of all the causes identified with the Faith which it has been my privilege to serve. I have done these things because I feel that this wonderful power of the press, that was not available to our predecessors in what we sometimes feel were more favored times, has not been given us by God except for the advancement of His Kingdom.—Address of Archbishop Cushing to C.P.A. Convention in Boston.

Religion is the only agency in modern time that tries to regulate the reading of young folks and indeed of others in this dangerous matter of sex excitation. A great many books seem to be written at the present time for no other purpose than to excite sex feeling—and thereby to make money —James J. Walsh, M.D., in **Religion and Health.**

Limited time?

THE task of the Catechetical teacher is to inculcate religious principles in a miscellaneous group of children at various age levels—and to do this usually within the strictly limited time alloted to Sunday-school or released-time religion classes.

With the *Confraternity* Editions of the JUNIOR CATHOLIC MESSENGER (for grades 3-5) and the YOUNG CATHOLIC MESSENGER (for grades 6-8) the teacher can conduct a single class composed of a mixed group of older and younger children, all studying the same Catechism material at the same time. This is possible because both of these MESSENGERS treat the same general subject matter in corresponding weekly issues but on the appropriate age levels. For younger children, OUR LITTLE MESSENGER carefully adapts its presentation in vocabulary and subject matter to grades 1 and 2.

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GEO. A. PFLAUM PUBLISHER INC.

Protestantism and the Bible*

Lon Francis

It's their rule of faith, but not read

WILLIAM G. CHANTER is the author of the twelfth article appearing in the *Protestantism* — a Symposium. This clergyman—a Canadian by birth —has been professor of English Bible at Drew University since 1942. He holds degrees from Wesleyan, Harvard and Boston Universities, and from Lawrence College. He is a member of the American Philosophical Association.

He accepts the old fable that Luther knew little of the Bible as an Augustinian monk; that he had previously only had casual reference to it in "reading the old teachers."

Then he observes that Bible reading would upset any Catholic, as it had upset "Wyclif, Hus, Savonarola, the Waldensians" who had "appealed to the Bible to justify the position they had taken." It does not occur to the gentleman that Catholic scholars, from the very beginning, had appealed to the Bible to justify the "position of the Catholic Church."

The author repeats the idea that reading the Bible will lead people away from Rome. He tells that Zwingli, "in the first great disputation in which he took part in Zurich in 1523 made his main appeal to the Bible. . . . Taking the Bible as the supreme authority he refused to accept as truly Christian anything not enjoined in it."

The reverend gentleman does not seem to know that if the Church did not like the Bible she had fifteen long centuries during which to get rid of it, when she was the Bible's sole custodian and preserver. He does not seem to realize that thousands of Catholic scholars in all centuries read the Bible faithfully and were confirmed in their own faith by the reading of it. It is for this reason that the Popes have offered special spiritual inducements to Catholics to read it.

Dr. Chanter credits Calvin's apostasy from the Catholic Church to his reading of the Bible in which "he discovered that many of the dogmas that were proclaimed as the very essense of orthodox Christianity had little or no warrant in the pages of the Bible." Only intense prejudice could antecedently assume that any individual student, because he differs from the Church, was right and the Church wrong in things believed

*An analysis of the twelfth article in the "Symposium on Protestantism" prepared by "27 eminent Protestants."

by practically all of Christendom for fifteen centuries, such as the Eucharist, the Mass, etc.

Dr. Chanter notes that after the Reformation "the Bible became more widely read and known in Europe than any book had ever been before. Commentaries were multiplied, and preaching concerned itself with the exposition of the Scriptures. All the Reformed churches exerted themselves to see that their people knew their Bibles." One may justly wonder why commentaries were needed if the Bible is so clear and why any Protestant commentary would have higher authority than the universal Church had, supported by fifteen centuries of clear records confirming her commentary. These records included the acts of the General Councils through which the ablest theologians and the majority of the ecclesiastical leaders in the world gave a united pronouncement on matters relating to faith and morals—and did they not support their decisions by Holy Scripture?

Dr. Chanter quotes Calvin in his *Commentary on the Psalms*, as saying: "God by sudden conversation, subdues my mind to a teaching frame . . . having thus received some taste of true Godliness, I was immediately inflamed with such an intense desire to make progress therein that although I did not leave off other studies I pursued them with less ardor." We could apply these same words to St. Augustine, St. Thomas Aquinas, and others who became great Catholic apologists through divine enlightenment.

He quotes Sabatier as writing: "The principle of the Reformation was simply the primitive creating principle of Christianity itself." Does not the reverend gentleman know that there was no Bible reading in "primitive Christianity," simply because there were no complete Bibles to read? The world did not know what the Bible was until the Catholic Church incorporated all inspired writings in one book and gave it the name "The Bible."

Like many another reputed scholar, Dr. Chanter assumes that the Catholic system is an external system only, constituted of "forms, rites and priestly organization," when these things are only the outward expressions of basic beliefs. To him the only thing that matters is "evangelical experience," resulting from private Bible reading, and its effects on the mind and heart of the reader. But he certainly did not ponder well the conclusion he draws, namely, "it was because a group of English clergymen enjoyed this heart-warming experience and went out to bring others to share in it that England's religious life was rescued from the stagnation of the early eighteenth century." What one is naturally prompted to ask Dr. Chanter is: "What about England now?" It has proportionately fewer practical

Christians than any other country which calls itself "Christian." Only one out of seven people in England is affiliated with any religious organization, and the Catholic Church, which was re-recognized in England only a century ago, now has a membership exceeding that of the Church "by law established."

Dr. Chanter accepts as an infallible utterance the nonsense written by Luther when he said: "The common man, the boy of nine, the miller's maid, with the Bible, know more about divine truth than the Pope without the Bible." Why is it assumed that the Pope at any period in the Church's life did not know anything about the Bible? He evidently does not know that Luther and every priest of his time were obligated, under paid of sin, to read the entire Bible every year. This also includes the Pope.

He does not seem to know what many Protestant historians have so strongly emphasized, namely, that the common people of the Middle Ages knew ten times more about the Bible than people of modern times know about it. The miracle and mystery plays, by which the people were taught prior to the invention of the printing press, were designed to portray Bible teaching in the same manner as the movies portray scientific and historical teaching—and middle age sermons were saturated with Holy Scripture.

The author of the article analysed writes: "The reformers, then, discovered the Bible as a source of power; and when they did that they gave it their true blessing and acknowledged its true authority." Did not the Catholic Church, centuries before, make this discovery and stamp the Bible with the only authority it has — the Imprimatur of the Catholic Church?

He extols the beauty of the Psalms without seeming to know that Luther and other reformers who had been priests in the Catholic Church were obligated to read all the Psalms once a week, or fifty-two times a year.

Dr. Chanter quotes Canon Farrar, speaking of St. Paul's Epistle to the Galatians, as writing: "the words scrawled on these few sheets of papyrus were destined to wake echoes which have lived and shall live forever and ever. Savonarola heard them, and Wyclif and Hus and Luther and Tyndale and Wesley." To which any Catholic could remark: "And we have heard the same words, every year, read to us from the Catholic pulpit."

In another part of his article Dr. Chanter speaks of "a rebirth of Bible reading as the need of the hour," but immediately observes: "The cold fact is that we seem to be doing everything with the Bible except reading it. Our people do not know the Bible."

He notes also: "Our people do not read the Bible, neither do our preachers expound it." Therefore where the Protestant

people and clergy fail the criticized Catholic Church does require her priests to expound the Bible teaching to the people every Sunday.

The gentleman's argument, therefore, falls to pieces. He criticizes the Catholic Church for keeping the Bible from the people—which, of course, was never true. He tells us that the Protestant rule of faith is the Bible, but that Protestants do not read it; that preachers are expected to inspire their congregations by the "evangelical experience" which they derive from reading the Holy Scriptures, but that they "do not take the trouble to expound it."

We wonder whether Dr. Chanter and Protestant clergymen generally read a special article written by Dr. Charles Clayton Morrison, editor of *The Christian Century* — to which most preachers subscribe. This article appeared in the June 5, 1946, number of that periodical under the title "Protestant Misuse of the Bible." He claims that "Protestantism has put the Bible in the wrong place. . . . It has put it in the place which Christianity accords to Jesus Christ alone."

He continues: "The reformers, reacting violently against the Roman Catholic system with the Pope as its head, were unwisely led to assume that it was necessary to set up an authority other than Christ Himself, which would unite Protestantism as Catholicism was united under the Papacy. The Bible, newly translated into the vernacular, and made available to the laity by the invention of printing, became this authority. It was to be the supreme tribunal of appeal."

Dr. Morrison points out that Luther had hardly begun his revolt when "the conference of Luther and Zwingli at Marburg, the intention of which was to unify the German and Swiss Reformations, broke down in an unhappy temper over the failure of the two leaders to agree on the interpretation of a single Biblical text: 'This is My Body.' From that day on the misuse of the Bible has vitiated the spirit of Protestantism, narrowed its vision, preoccupied it with petty contention, unendingly dividing it into sects and warped the supreme character of the Bible itself."

Dr. Morrison said much more, but this little excerpt from his article contains a strong refutation of what Dr. Chanter wrote for the Protestant "Symposium."

Sermon Outlines

Because of unforeseen circumstances, Father Ignatius Smith's Sermon Outlines are not published this month. The series will be resumed with the September issue.

It's Not Hard To Pray!

M. Eugene Boylan, O.Cist.R.

A readable review of mental prayer

THE more a man reads and reflects, the more he can know *about* God; but all his reading and reflection notwithstanding, he will never know God Himself nor will he grow in that friendship which our Lord proposed to His priests, unless he converse with God frequently in prayer. This particular exercise of the spiritual life devoted to this conversation with God is usually called either "mental prayer" or "meditation." These names are sanctioned by usage and authority—for the Canon Law requires priests to devote themselves daily to "mental prayer" and it is not easy to find an alternative name which would be an improvement. However, both these names have led to much misunderstanding and caused unnecessary difficulty at prayer.

The term "mental" prayer is taken by some to be used in complete distinction to "vocal" prayer, and they decide therefore that words should not be used at the exercise of mental prayer; this policy is a capital error. In practice, vocal prayer indicates that form of prayer in which one makes use of a set formula of words and endeavors to conform one's mind, more or less, to its meaning while vocalizing it. But if the mind and heart are not in some way at work, there is no true prayer at all. The Divine Office is an example of vocal prayer; so also is the recitation of the *Memorare*. By mental prayer we here understand that form of prayer in which one endeavors to originate the thought in one's own mind, and so to get the will to move in some way towards God. In practice, it makes no difference to the existence of a "mental" prayer whether this interior action manifests itself in external words or not; if the prayer originates interiorly, it is for practical purposes mental prayer.

In vocal prayer, we say something given to us from outside, and we endeavor to "mean" what we say. In mental prayer we first endeavor to "mean" something; whether we then say it in a standard formula or in our own words—whether in fact we say it in words at all or otherwise—does not matter. In short, mental prayer means talking to God in one's own words even though one does not use words at all!

The paradox arises from the fact that even between human friends who know one another very well, smiles and gestures can speak volumes; they are very much one's "own words." But when there is question of our Divine Friend, to Whom our thoughts are open, our minds and hearts can speak directly; their acts are "our own words" in this case. When words are

used in mental prayer, it is to help us to form acts rather than to convey our acts to God. So that mental prayer, in practice, does not exclude the use of words, but it can dispense with them when expedient to do so.

A Harmful Term

The name "meditation" has wrought even more harm. Not everyone can start talking to God in his own words from the first moment of his prayer. Most of us have to think of something to say to Him. This thinking of something to say is quite properly called meditation; but as such it is not prayer. It is true that while thus "meditating" one's heart *may* be making silent and unperceived acts of love for God, and this might be called prayer. If this is so, the real mental prayer consists in those acts, the "meditation" is only a preparation or a prelude to prayer—a means to an end.

It is important to realize this point; for there are many who consider that reflection is the important thing at mental prayer, and that the "acts" or "affections" are merely an accidental, or at most, an integral part of it. The contrary is rather the case: the acts are the real prayer and all the rest is a mere means to an end. It is true that there are other fruits to be gathered from the exercise as it is generally described, but as we pointed out in our last article, provision for these is made by spiritual reading and reflection at some other time of the day. For the moment we want to *pray*.

Three Classes of Mental Prayer

The need for consideration at prayer in order to produce acts varies with the individual and with one's progress. In this connection, there is a generally recognized division of mental prayer into three classes: discursive prayer, affective prayer, and simplified prayer. These three classes are often considered to be characteristic of the three "ways" or stages of the spiritual life: the purgative, the illuminative, and the unitive way respectively. Whatever about the foundation of this association of a way of prayer with a particular stage of the spiritual life, the parallel must not be taken too literally. The three "ways" of praying can be found at any stage of the spiritual life, even almost in the one prayer; they are not sharply divided or mutually exclusive.

When considerations predominate at the time of prayer, we have discursive prayer. This prayer is sometimes called "meditation," thus adding to the confusion occasioned by that unfortunate word. It is a prayer in which one helps oneself to produce "acts" by the "discourse" of reason, that is by consideration of some particular point. The name is generally confined to that prayer in which such consideration predominates; the acts are few and take up but little time. If however the acts come

fairly freely and frequently so that there is not need for much consideration at the time of prayer, and if these acts or "affections" tend to predominate, we have "affective prayer." This is really praying in one's own words, just as many Catholics do after Holy Communion. At a later stage, as one grows in familiar friendship with Our Lord, conversation with Him becomes much simpler in expression. Few words are necessary; one word may be often repeated, often our love or our adoration is quite silent. Sometimes one does no more than kneel before God, sinful and sorrowful. Prayer of this type may be called simplified prayer. It is sometimes called the "prayer of simplicity," but as some authors use this expression to indicate a special type of infused prayer (to which it is somewhat akin), we prefer to avoid the term. But this silent presence in front of God is true prayer.

Which Method?

However, one usually has to begin with discursive prayer. Here the question of method immediately arises. To cut a long discussion short, let us say that each one should use just as much or just as little method as he finds helpful. Prayer is an individual thing, and methods are means to an end. There are books and books of "methodized" prayer. For some people they are of great help; for others they are a hindrance. All we have to say about the choice is, that if one must err, *err on the side of simplicity.*

We go to prayer to pray—to talk to God. The first step then is to contact God. True, He is always there—He is always in our soul in fact; but we are not always there—at least not "all there." Our first step then is to put ourselves "all there." We must advert to His presence, which in practice rather means adverting to *His* advertence to *our* presence. This needs deliberate effort; it involves a definite *decision* to turn to Him, and a definite breaking of all other "contacts." Our ultimate success at prayer depends greatly upon this whole-hearted turning to God at the beginning of our prayer.

Our first instinct should be to adore Him. Let us do this in the *simplest possible words*—words that we have made *our own.* No fine speeches, no rhetoric or oratory, no striving after effect! "You are my God and I adore You." If we *mean* that, it may be enough. Sincerity and simplicity must characterize the keynote of our conversation with God. If we wish to say more about it—well and good, as long as we mean it. We are now praying; and as long as we keep on saying more about it, or even meaning more about it without saying anything, we are still praying.

The next step depends on ourselves. We may want to tell God we love Him, or we may feel the need of telling Him how

sorry we are for having offended Him. Let us do as we are urged, simply, sincerely, and slowly. No counting of words or acts! No attempt to rush things, to get in a lot of aspirations! Shakespeare puts the principle perfectly: *"Use all gently!"* As long as we can say anything about these sentiments or "mean" anything about them, we are praying, and there is no need to proceed further until that prayer ceases. This is true mental prayer.

What Subject?

But unfortunately this comes to an end—sooner or later. In fact it may not even start at all. In either case we have to fall back on "discourse"—or consideration, to help us to pray. For this we need some subject. The choice of this is again a personal matter, we can only offer suggestions. A good book of meditations, Hamon's for example, or *To the Priesthood with Jesus,* would supply us with material. The Gospel of the Mass of the day, some part or chapter in our spiritual reading, the mysteries of the Rosary, the Stations of the Cross; any such source of matter for prayer would do. A series of subjects like the Stations is often of great help. Or one can note certain passages in one's daily reading and come back to them for prayer next day.

Having turned to our subject we must start to consider some particular aspect of it—"the first point." Here one notes the probable need for some previous preparation. Linking up prayer with spiritual reading helps to avoid multiplying books; one could also use a meditation book for part of one's spiritual reading. But the man who is faithful to his daily reading has removed half the difficulties in the approach to mental prayer.

Meditation books generally divide the subject into a number of points and suggest the line of thought to be followed, the conclusions to be drawn, and the acts and resolutions that are to result from it. We can adopt this plan in so far as it is helpful. Some minds will be satisfied with deciding upon their subject, noting a few points for consideration and mobilizing some general material to assist the consideration. Experience will help to decide what way suits us best. But we should arrange things so that the incidents of Our Lord's Life and Death are frequent subjects of our prayer.

Reflection is Tedious

To return now to our prayer! When the preliminary acts are finished, we have to reflect upon our subject. It is here that the faithful practice of daily reading and informal reflection will help very much to lessen what is one of the most wearisome tasks of the spiritual life. For if we read frequently, we should not need to think long before acts form themselves. Our personal view is that once these acts come, consideration can be left aside till it is needed again to revive our conversation with God.

Reflection is done by more or less talking to ourselves about our own subject. It is a very good plan to change this, and to make our consideration by talking to *Our Lord* about the matter. To facilitate this we would suggest that one add to the opening acts of the prayer a *very short* spiritual communion, inviting Our Lord to come into one's soul. And it is very desirable that we receive Him in that mystery which is the subject of our prayer. There need be nothing artificial about this. The mysteries of Our Lord's life have a quasi-eternal existence of their own, and they belong, in a sense, to all the members of His Mystical Body. The unity of that Body, in which we and He are one, defies space and time: we here and now in the United States in 1946 can be quite really *one* with our Lord in any incident of His life in Palestine during the beginning of the first century of the Christian era.

Make it Live!

If, then, the subject of our prayer is some such incident, let us stand beside Him in that incident and talk to Him about it and about ourselves. Suppose it is the scene where He weeps over Jerusalem. Let us ask Him gently: "Am I also one of those for whom You weep? Have I forgotten the things that are to my peace? Does my eagerness for success, for comfort, for a good time, hurt Your Heart? Am I perhaps one of those who refuse to be gathered under Your wings? Am I as full of myself as all that?" And so on.

If our subject be something more abstract like, let us say, trust—then let us talk to Him about it. "Did you have me in mind when You said to the Apostles: O you of little faith, why do you doubt?—Do I trust you enough? Am I perhaps putting all my trust in myself? That sermon I preached on Sunday—it seemed quite a good piece of work, but now it strikes me that perhaps You are hurt because I gave You such a small part in it. Did You really mean me to take St. Paul at his word—and literally glory in my infirmities? Because if You did—well, I'm afraid I'm letting You down very badly—I rather glory in the power I have to do good in Your service, and I can't say that my motives are what they should be."

Now, conversation is impossible if one person keeps talking all the time. So that we must pause to see whether He has perhaps something to say to us. In the very last example given above, we may possibly hear a gentle inquiry—"Is it really in *My* service that you are working—or is it for your own glory? Did you ever think of the price I had to pay in suffering—and My Mother, too—to obtain for you the grace of your priesthood? Where did your natural power to preach come from?" If we are willing to listen, we shall hear Him speak, especially if we

are also willing to *heed* His gentle reproaches.

Forming Resolutions

Resolutions then form themselves almost automatically. However, if Our Lord does not move us in some particular way, we ourselves should be ready to take the initiative and form some specific resolution that is practical and sincere.

That type of prayer is half way between Discursive Prayer and Affective Prayer. It presupposes fidelity to daily reading, and also a good will with a fairly clear conscience. In other words, it means that although we are sinners—we are not so obstinate that we will refuse to give up a particular sin when God brings it to our notice. If, however, there is somewhere in the borderland of our consciousness a determination to persist in some path of error that we really know is opposed to God's will, then our prayer will not be so easy.

From the very start there will be constraint. All the time, there is determination to avoid letting our thoughts run on "dangerous" lines, and if conversation with Our Lord does get going, we are careful to steer it clear of "dangerous" topics. In other words we are not sincere. We cannot look God in the face, we are afraid to catch His eye. That is one reason why there is so much difficulty in mental prayer. We find it hard to start talking to God, because we are afraid that He will ask us to do something that we are determined *not* to do. Ultimately that means that all hope of conversation with God has to be abandoned.

That means also that there can be no question of true friendship with Our Lord. And here we come upon the very close connection between mental prayer and the spiritual life in general. This connection is our justification for devoting so much space to the topic. To get mental prayer right, the rest of the spiritual life must be put right, so that apart from its own instrinsic importance, mental prayer is a valuable clinical thermometer for the health of our soul.

Failure in Prayer

Failure in prayer is often due to failure in one of the four "purities" which are necessary for familiar friendship with Jesus. These are: purity of conscience, purity of heart, purity of mind, purity of action. We shall have to examine these four points in course of our discussions, but here it is only necessary to advert to the general effect on our prayer and our relation with God, of habits of sin, of strong and inordinate attachments, of pre-occupation with thoughts of the things of this world, and of serious failure to make our deeds correspond to our principles and ideals. Friendship with God must be sincere. He is always our Saviour, and He will always receive and save sinners, provided they are willing to become His friends. But friendship has its obligations and de-

mands a certain sincerity with God and with oneself.

Leaving this point for further notice, we may point out that there are other causes which may interfere with our praying. A determination to persist in methodical consideration when one really wants to "pray"—i.e., to make acts—will lead to failure. Difficulty also arises if one is not content with simple acts, repeated if necessary, or if one refuses to be content with silent prayer when that is possible. Trying to force oneself to make numerous or complicated acts will mean trouble. The opposite mistakes are also common, for many dispense themselves from reflection at prayer too easily.

Then, too, a time of aridity comes to all of us when not even a good thought seems possible. Here one must fall back on a grim resolute decision never to give up devoting a fixed time to this "fruitless" attempt at prayer every day. Merely staying on one's knees and doing one's best to avoid being deliberately distracted is a prayer of great value in these circumstances. And we must be convinced that there is no better use to which the time can be put. Help may be got sometimes by reciting some favourite prayer very slowly—the *Anima Christi,* or the Litany of the Blessed Mother—so that the words and phrases become "our own." But even this may fail. Then perhaps a book may help to keep our thoughts on God. If we use a book, we should pause frequently to—well, to pray if we can, if not to kneel before God in faith and hope. But whatever happens, we must be determined that we will not give up the daily attempt. It will bring down many graces on our flock and on our own souls.

A Better Likeness

Father Bernard Vaughan once told the following story in the midst of a discussion of the reasons for and against smoking.

A convention of ministers had just passed a resolution to the effect that smoking was to be considered unbecoming a Christian minister. After the meeting one of the clerics who had voted against the resolution was accosted by a confrere and rebuked both for smoking and for publicly defending his vile practice. "It is a dirty habit," said the reformer. "A pig would not indulge in it."

"I suppose you don't smoke, brother," said the guilty divine.

"Certainly not," was the disdainful reply.

"Well, then," said the smoker, "who is more like the pig, you or I?"—**The Catholic Mirror.**

Book Reviews

The Priest Goes to War, Society for the Propagation of the Faith, 1945, $1.00.

The subtitle of this book is sufficient explanation of its nature, "A Pictorial Outline of the worth of the Catholic Chaplains in the Second War." Magazine-size with paper cover, it contains well over one-hundred pages of pictures and text. The pictures are always more interesting than the text.

The photographs are arranged under different headings, such as Field Masses, Confessions, Chapels, Funerals, Shrines. Some of these you will have seen before in your own papers but many will be new to you. And all will interest you, although not as much as they would have during the war. Nothing of the war is as interesting as it used to be. Perhaps the thing you will remember best is not a picture at all but the list of the dead on the first page—eighty-seven of them, from dioceses all over the country and the Philippine Islands and from various religious orders.

We priests will look through it for someone we know, and probably won't find him. But that is as it should be; for this is not an attempt to glorify anyone, not even the priesthood. It is, as Msgr. McDonnell says in his Foreword, an attempt to console those who would be inconsolable if they thought that their sons and brothers and fathers had had to live and die without the priest. If that was ever the case, this book proves that it happened in spite of the best efforts of the priest, for the same reasons it might have happened at home, and not because the priest had not followed wherever the serviceman led.

Thomas M. Flynn

The Golden Book of Catholic Poetry, edited by Alfred Noyes, J. B. Lippincott Company, Philadelphia and New York, $3.50.

There can never be too many anthologies of Catholic poetry. This latest compilation of English and American Catholic poetry, made by Alfred Noyes, will stand securely alongside those by Thomas Walsh, Joyce Kilmer, Theodore Maynard and Shane Leslie. Every anthologist has his own standard and taste for selecting material so a new aggregation of Catholic poems is not necessarily repetitions. For Noyes the standard appears to be poetry which is meritorious and Catholic in the sense that it contributes to the "community of spirit," representing "not *chaos* but *cosmos*." Taste for this anthologist is, as in any instance, his own personal liking for a poem, coupled with the hope that such a liking will appeal to the panoramic run of readers.

Few will dispute the standard of Noyes. The more than 350 poems, culled from the time of

Chaucer to the present day, with some translations and a section of tributary poems by non-Catholics having a primary Catholic idea, are practically all good poems, in varying degrees. Many will question, however, his representation of poets. For example: Gerard Manley Hopkins is alloted three poems (one of them the minor "Rosa Mystica"); Lionel Johnson is allowed one ("Friends," which is a lesser work); Leonard Feeney, S.J., is glaringly among the missing, along with Thomas Merton, James L. Duff, Clifford Laube, Sister Therese and other stout-hearted "convent poets," and a militia of those who appear in *Spirit*, the discriminating organ of the Catholic Poetry Society of America; while Cardinal Newman has seventeen poems, Sister Maris Stella, twelve, and Noyes, nine.

Little can be said as to taste, for the old philosophical principle "De gustibus non disputandum est" still holds. In general the poems should appeal universally, though one may wonder on occasion why a lesser known poem was chosen for a better known, and even a better poem.

The introduction is thoughtful and perceptive. Noyes has done a signal service to Henry Adams, not only by the inclusion of his meagrely publicized poem, "The Virgin of Chartres," but particularly by his acclamation that it is "among the greatest, perhaps itself the greatest, in American literature."

A brief biographical section, or at least the statement of the authors' dates of birth and death, would have added immeasurably to the reference worth of the book.

The Golden Book of Catholic Poetry is, nevertheless, a sturdy collection; it is one of those volumes which will enhance any bookshelf. Priests who boast of not having any representation of poetry in their library would do well by themselves to have this one. Poetry, and especially a rich assortment such as this, still has the power of carrying out the classical aims of instructing and delighting.

Raymond F. Roseliep

The Unbroken Heart, by Robert Speaight, Basilian Press, Detroit, 1946, 216 pp., $2.50.

So steeped with intricacies is this new novel by the distinguished actor, Mr. Robert Speaight, that adequately to summarize the plot is an impossible task. The story centers around young Desmond Macnamara and his Anglo-Irish aunt, Miss Macnamara. His aunt, learned, austere, but utterly pagan, hid from Desmond that his father, Fergus O'Brien, was killed in Dublin during the Easter Monday uprising of 1916; that his father was a Catholic and his mother had become a Catholic before she died; that Desmond himself had been baptized a Catholic. Instead, in bitter re-

venge, she had brought him up a pagan.

Deprived of his cultural, political and religious inheritance, Desmond leads a life that is fragmentary, discontinuous, apart. We find him in a mental institution as the story opens. Helped by Dr. Gautier, he regains his health and sets out in search "of the entirety to which he belonged, the design to which he must conform." Freeing himself from the domination of Miss Macnamara, he painfully begins to make his way back to the faith and peace of his heritage. Finally, he realizes the attainment of his goal in a stirring scene at the Cathedral of Chartres.

Perhaps the chief fault of the book is the note of the unreal, the unconvincing, that unfortunately runs through much of it. This is more than compensated for, however, by passages of rare beauty—the entire first chapter, for example.

The background is developed with great care; there is a wealth of keen observation scattered throughout. It is a thought-provoking book, thrilling at times, well worth the reading.

Harry Costanzo

Three Plays By Paul Claudel, translated by John Heard, Luce, Boston, 1945, 223 pp.

These plays sweep with remarkable verisimilitude through the maze of social history from the time of Napoleon and Pius VII to the eve of Pius IX's retirement as the "prisoner of the Vatican." This era of social revolution changed not only the complexion of national societies but the very fabric of men's lives and thoughts. The *Three Plays* present the high drama of these times, not in the desiccated statistics of names and dates, but as they were lived, endured, and reflected in the troubled souls of men and women.

Claudel's plays study the external history of the Church and the internal struggles of human souls as both were pressed through the wringer of political revolution. The Church, at first the uneasy, troubled hostage, finally becomes the father, humiliated and routed by sons who lost the faith but still carried the Catholic name, even while they worked in parricidal temper with the virulent enemies of the Church.

Through the tragic sweep of events we see the collapse of an older order that had lost its faith, its claim to respect, and its very reason for being. The rise of a new faith in sciences, commerce, and progress took its place. In "The Hostage," a corrupt and degenerate tradition collapses. In "Crusts," the new faith of constitutional politics, secular law, a ruthless materialism, and a worship of money takes possession of the world. In "The Humiliation of Father," a new and entrenched way of life, pulsing with the spirit of Democracy and Nationalism, suc-

ceeds in pushing the Church into a corner. Scientism has been elevated to the status of a mystic hope. The lives of people seethe and boil with bitter dissatisfaction and cruel unhappiness. Through all of these adventures, the story of men's unsettled faith and restless relations to God looms large.

The *Three Plays* glow with memorable events, striking scenes, and unforgettable characters. The heroic faith and sacrifice of Synge; the promethean struggle of Coufontaine, who lost his faith in the winepress of the Terror and who sought to play god with God; the villainies of Toussaint Turelure, the crippled political adventurer and the cynical opportunist; the cold determination of Sichel, the Jewess, to climb the social ladder; the burning chauvinism of Lumir, the defender of a dead age; the pathos of Pensee, physically and spiritually blind; and the suffering of Pius IX are told in the finest tradition of the Theatre.

The *Three Plays* are filled with scenes that will not easily be forgotten. The decision of Synge to marry Turelure and her death; the murder of Turelure by his son; and the selling of the crucifix at market value while the seller taps and scratches it to test its bronze, are but a few scenes that the reader will not find easy to forget.

Claudel does not make the theme of his plays obvious. He warns us of this in a word to the readers of *The Satin Slipper*: "I, the painter, have drawn that picture whose subject is everything. But the point, to find it, that's the point for you, my dearest readers." A play by Claudel is an invitation to think. Each reader will find himself compelled, by the challenge of the plays, to find his own theme and to defend it violently.

This reviewer does not believe that the interpretation of Mr. Heard, the translator of the *Three Plays*, modestly put forth in the Foreword, is completely adequate. While concentrating on the social and personalistic aspects of the plays, he completely ignores the more profound realities of Claudel's exploration into the relations between men and God, and Christian with their Church. To stress the sociological and to ignore the theological implications of these plays seems to miss the most essential point of all.

Unless this reviewer is gravely mistaken, Claudel's studies are centered more in the spiritual struggles of men and in the patterns of Divine Providence than in political evolution. Did he not write, "But there is another Wind, I mean the Spirit, which is sweeping nations with a broom," in the same foreword to the readers in the translation of *The Satin Slipper!*

If emotion and character in conflict provide the essence of good drama, these plays are drama at its finest. In giving the Theatre his own form, Clau-

del has freed it from the shackles of a narrow realism and naturalism that has magnified external behavior and has neglected spiritual struggle. In this liberation, he is also able to give dramatic eloquence and poetic beauty back to the speech of the Theatre. True, no man or woman speaks as the men and women of Claudel's imagination speak—but don't we wish they did?

Nelson W. Logal, M.A.

America Is In The Heart, by Carlos Bulosan, Harcourt, Brace & Co., New York, 1946, pp. 325, $3.00.

This is a book which should be read by any priest on the West Coast. It is, by the way, recommended to others as well. It is the story of the Filipinos in America, told in the first person as being the personal account of a sensitive, intelligent, but uneducated boy who leaves the semi-starvation of his native village to meet disillusionment and, for a time, despair in the United States. Somehow, in spite of his moving misfortunes, he keeps his faith in our much vaunted democracy alive; one must say faith for he finds little enough reason behind his trials and tribulations, intolerance, and the rank injustice which meet him on too many sides.

The story is told honestly and, except for inevitable passionate outbursts, simply. This is what gives it so much sociological value. It will come as a revelation to many to get this unblinking factual account of what it often means to be a Filipino; to be shanghaied to Alaska, to be beaten without provocation, to starve, to find one's places of amusement restricted to flea palaces and houses of prostitution. One could go on; but the author does that, and with great effect.

Incidentally, it is disconcerting to note that the Catholic Church is not even so much as mentioned, although there are numerous details about the role of the C.P.F.R. and Communist efforts to dominate it.

M. A. O'Connor

Kyrie Eleison, Two Hundred Litanies, by Benjamin Francis Musser, O.F.M., Newman Bookshop, Westminster, Md., 1946, pp. xxxv and 300, $2.50.

This is an interesting and unusual book. It is a compilation of two hundred litanies gathered from literally "all over"—ritually, linguistically, geographically speaking. Each litany is prefaced by a note on its source and its ecclesiastical approbation, the whole volume being introduced by a few excellent pages on the nature and history of this devotion. One may be surprised to learn that the indefatigable author has somewhat arbitrarily limited this book to 200 litanies, having on hand far more than this (ample?) number.

Joseph Bourke

Meditation for the Priest

✠*John F. Noll*

Examen on fervor at the altar

Agnoscite Quod Agitis; Imitamini Quod Tractatis (Roman Pontifical).

I ordained a former Anglican minister who, at the age of 72, having been convinced that he had never actually consecrated, resigned his ministry, became a Catholic, and expressed a longing to prepare himself several years for a valid ordination in order that he might be able to say Mass at least a few times before he died. The gentleman was unwell even at that time and has since died.

Every day you say *Ego volo celebrare Missam.* You *did* long for the coming of the day of your *first* Mass, but do you actually crave now to *conficere* (produce together with God) *corpus et sanguinem Domini nostri Jesu Christi?*

What really has been your chief motive for saying Mass after you will have offered it so many times? To receive Holy Communion fruitfully St. Paul told the laity *"probet autem seipsum homo."* Do you *probe* yourself to ascertain both your worthiness and the loftiness of your motives before you go to the altar?

If you are ever *another Christ,* it is when you are at the altar, the mediator between God and man. You *impersonate* the innocent Victim, Who was *sanctus, impollutus, segregatus a peccatoribus:* "This is My Body; this is My Blood."

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You know, but do you realize, that Christ offers the Mass with you? In no other function are Christ's words so true: *"Ubi sum ego, illic et minister meus erit"* (John XII, 26). Does He *always* enjoy offering His sacrifice with you? Does He not rather frown on your indifference towards so holy an act? Does He approve of your haste? His sacrifice of the cross lasted several hours. What does He think of your distractions?

Christ longed to offer His own first Mass, with His Apostles as His small congregation: *Desiderio desideravi hoc Pascha manducare vobiscum.* He prepared for it; it was on His mind from the day He promised it, a whole year before.

What must He think of your lack even of an immediate preparation—often after a few hurried prayers and with no previous meditation?

You say you *wish* to say Mass *juxtra ritum sanctae Romanae Ecclesiae.* Do you observe that rite perfectly? You did it at your first Mass and for a considerable time thereafter, but gradually you got into the habit of violating it—of course, unconsciously. Do you, at least once a year, read the Rubrics of the Mass relating

to voice, movements, the position of hands, in order to correct incipient mistakes? Many priests cater to the most indifferent element in the congregation by going through the Mass in the shortest allowable time, when they should rather bring such people to their senses by saying Mass in the most edifying manner. It would require no more than five minutes' extra time.

Remember that besides glorifying God by sacrificing, the Mass is also *ad utilitatem meam, totiusque Ecclesiae militantis.* Do you see to it as well as pray *ut tibi non proveniat in judicium et condemnationem?* Mechanical sacrificing and speed cannot be excused on any grounds. *Digne, attente, ac devote* are requisites more binding when sacrificing than when praying.

Do you have intentions of your own at every Mass? Do you remember parishioners who are in spiritual or physical distress? Do you make application of the Plenary indulgence of the Privileged Altar? Do you seek to be disposed, by fortnightly confession, to gain other indulgences?

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FROM THE ENCYCLICAL OF POPE PIUS X

In this connection the point of first importance is to spend a part of our time every day in meditation on things eternal. No priest can omit this meditation without being notably careless, without causing detriment to his soul. The blessed Abbot St. Bernard, writing to Eugenius III, his former pupil, then Pope, earnestly urged him never to omit his daily meditation under any pretext whatsoever of pressing affairs, which are surely many and important in the supreme apostolic office. St. Bernard considered that he had real reasons for making this admonition and he thus aptly enumerates the advantages of meditation: "Meditation purifies the fount, that is, the mind, from which it springs. Besides, it governs our affections, guides our actions, corrects our excesses, regulates our habits, gives order and poise to our life; in a word, it gives us a knowledge of things both human and divine. Meditation defines things that are confused, closes gaps in the mind; reassembles scattered thoughts, looks into secret thoughts, develops those that are true, examines those that seem to be true, lays bare those that are false and deceptive. Meditation prearranges the things we hope to do, deliberates upon what we have done, to the end that nothing incorrect or ambiguous remains in the mind. In tranquil times, meditation reminds us that difficulties exist, but in times of stress, it helps us disregard them—fortitude, on the one hand, prudence, on the other" (De Consid. L.I., c 7). This appraisal of the noteworthy benefits that meditation of its very nature produces tells us and likewise warns us not only how helpful it is, but also how absolutely necessary.

Although the various duties of the priesthood are so elevated and so impressive, those who fulfill them may—through the familiarity that comes from frequent contact—not regard these duties with that high reverence which is fitting. From this point, as the priestly soul little by little loses its fervor, it is an easy step to negligence and even to a distaste for sacred things. Then, too, the priest must live and work as it were "in the midst of a perverse generation" (Phil. II, 15); so that in the exercise of his pastoral charity, he has often to fear that the snares of the infernal serpent are laid for him. What is easier than that even religious hearts should be tarnished with the dust of the world? It is evident, therefore, how great is the need of turning daily to a contemplation of things eternal so that the mind and the will, renewed thereby in vigor, may be strengthened against the seductions of the world. Furthermore, it is well for the priest to acquire a certain ease of rising to the thought of heavenly things and depending upon them, he should know, preach, urge upon others the things above; he should set the course of his life on a plane higher than that merely human, so that whatever he does in connection with his sacred office he may do according to the Lord in the spirit and with the guidance of faith. Now nothing produces and maintains this habit of mind, this natural intimacy—if we may use the expression—with God so well as daily meditation; a fact that must be so evident to every thinking person that it were superfluous further to insist upon it.

—:—

Here say the Rosary, making application of its indulgences and of the prayer itself.

—:—

Read ten minutes from a spiritual book.

—:—

Continue your preparation for next Sunday's sermon during one-half hour today.

—:—

PRAYER

(*For myself and my brother priests*)

O holy and Triune God, Father, Son and Holy Ghost! In humility, contrition and holy fear I come to Thee as a sinner and one given to sin, and beg Thee for mercy and light. According to Thy great mercy, root out from my heart those things whereby I have offended until this hour in thought, word, deed and omission.

Be mindful that I am subject to the law of sin, and do not destroy the work of Thy hands. Rather, let Thy light shine within me, that I may more and more realize the stupendous enormity of sin and never grow lax in my fight against all that leads to the desertion and denial of Thee. What Thy Church and Thy teaching, what Holy Writ and my priestly state, what the horrible calamities of history, tell

of sin's consequences, oh, let all this be written sharply and indelibly in my heart! Let me avoid, in self-denial and self-conquest, that which has been so tragically fatal for many consecrated to Thee and which may at any moment be as fatal for me. Protect me, O eternal God, protect me and all priests from pride, from covetousness, and from sensuality, which pave the way for sin and which make conversion so difficult.

Let anything come upon me except sin, the sleep of sin, hardhearted obstinacy in sin!

To all my priestly brothers who are the victims of sin, give Thy helping and forgiving grace; let them be converted to Thee and shield them and all of us from hardness of heart and eternal damnation. Amen.

In Latin America

(Excerpts from Missioners' Letters)

Reversal Of Form

The end of our journey brought us to the famous basilica of Copacabana. It is built of varicolored stones and is most attractive. Posted throughout the edifice in conspicuous places are signs which read, "Women are forbidden to wear hats." At first this was a little surprising; then a Padre told us that the ladies are expected to wear mantillas in church, and not the derbies they have for street use.

Musical Interlude

Strange music filled the little church all during my Mass. The musical instruments sounded familiar, but for the life of me I couldn't place them. After Mass I set about to discover the reason. The choir, in order to impress their American Padre, had put on a special rendition of the "Double Eagle March" played on combs!

Ancient Discoveries

We were all ready to start the baptism when we discovered that we had forgotten to include a ritual in the baggage. Inquiry, however, brought relief in the surprising discovery that among the relics of San Miguel was an old ritual. The Indians lost no time in finding the book, and I soon learned that it was a relic, indeed—as old as the Constitution of the United States, dated before George Washington was President.

Evidently it had been brought from Spain by one of the colonial missioners. Some of the old spelling in its Spanish rubrics was rather puzzling, but the Latin forms were the same as in the latest 1946 edition. Again I was thankful that the Church does not change.—From **The Field Afar.**

Quaesita et Responsa

P. J. Lydon

On marriage and other problems

James was born of a mixed marriage and baptized as an infant in the Catholic Church but never received any instructions in the Faith. In 1917 he married a baptized Methodist woman before the civil judge. He is divorced now and wishes to marry a Catholic. May he do so?

The date of a marriage is sometimes very important. In 1917, i.e., before the New Code (May 19, 1918) James was bound by the solemn form. (Ne Temere) and hence his civil marriage is null. Since the Code persons like James are exempt from the form when they marry baptized non-Catholics civilly, and therefore the marriage is valid, so far as form is concerned (Can 1099 Sec. 2). If they attempt marriage with non-baptized persons, disparity of cult would exist (Can 1070; Comm. of Interpretation April 29th, 1940). Cases of this kind should be taken up with the Matrimonial Court, and never settled by the priest on his own authority. Even if an ordinary Catholic couple attempt a civil marriage and are divorced and asked to be married in facie Ecclesiae, the pastor must consult the local Ordinary (Comm. of Int. Oct. 16, 1919). It may have been convalidated elsewhere.

A Catholic man confesses that when he married in the Church some months before, he secretly put a condition to his consent, reserving the right to marry again if his wife proved unfaithful. She knows nothing of this. Would it not be very difficult to tell her of this? Could a Sanatio be obtained?

This condition is contrary to the nature of a true marriage (Can 1081 Sec. 2). Since the case is occult and known to himself alone, the marriage is convalidated by retracting this condition and intending to live with his wife for life. There is no need to tell her. Her consent perseveres (Can 1135: Sec. 3). The Church cannot supply matrimonial consent by sanatio or by any other means. The couple alone can give it (Can 1081: Sec. 1). Sanatio is granted only when the defect is due to ecclesiastical law (Can 1139).

An assistant in a parish on several occasions subdelegated another priest for marriages without the knowledge of the pastor. Is this valid?

The assistant in a parish is the only ecclesiastic who can be given general delegation for marriages (Can 1096). If the assistant has this general delegation, he can validly subdelegate a definite priest for a definite marriage, without the knowledge of the parochus (Can 199: Sec. 3, Comm. of Interpr. Dec. 28, 1927). If he lacks it, he cannot per se subdelegate. As a rule, assis-

tants for lawfulness, should tell the pastor of all pending marriages. The pastor is the responsible party, no matter who the delegate may be (Can 1096 sec. 2).

If an infirm pastor gets a vicar-adjutant and he takes the place of the pastor, e.g., only for marriages and parish finance, is his power for marriages called general delegation?

The Adjutant's power is ordinary, not delegated. Even when he does not take the pastor's place in every parochial function, but only in some matters, his power in this restricted field is ordinary, and hence attached to his office.

Does the right of Patronage exist still in some places?

This right cannot be validly granted by Ordinaries since the new Code became operative (Can 1450). Instead of this right, Ordinaries may grant the founders of benefices or those who in whole or in part built churches, certain spiritual favors; also the founder of a benefice may be given the right to designate for the first time, the cleric who is to receive the benefice. Those in whose families, the right of patronage existed before the Code, may still exercise the right, but only as regulated by the canons of the Code (Canons: 1452 seq.). It does not exist in this country.

Some surgeons lately tell us that when the front lobes of the brain are removed in cases of mental abnormality, most patients are helped and none are harmed. Is this mutilation allowed?

Mutilation of the body is not allowed except when it is necessary or useful for health or as a penalty for grave crime. In the above case there is nothing wrong if good results are obtained. It is a question of fact. Sterilization is intrinsically wrong when it is done directly to prevent fecundation. It would not be sinful if the real object was to remove, e.g., cancer of the uterus, etc. This would be indirect, not direct sterilization. Direct is done as an end in itself or as a means to an end.

Is it allowed to apply the Sacred Host contained in the pyx to the body of the desperately sick?

This would seem to be contrary to the general tenor of the Rubrics. It would not be allowed to take the Blessed Sacrament out of the tabernacle even to bless a sick person.

May I carry the Holy Oils with me to save time for a possible sick call?

The Holy See does not allow this and there are several decisions to this effect.

If I am traveling through another diocese, may I preach without faculties?

Preaching must be authorized by the Bishop of the diocese. He may require that special faculties be obtained (Can 1328). But some bishops decree that if you have faculties in your own diocese, you may preach at Sunday Mass in passing.

Cana Adventure

Conleth Overman, C. P.

Things are happening in St. Louis

IN a world where the current is set against the family the trend to bring Christ back into the home manifested in the Cana Conference or Family Renewal Days is reassuring. The Cana Conference Movement (to use the name most common in St. Louis) seems to be genuine Catholic Action. Too often we are treated to a display of lay activity—good enough in its way—which is organized, motivated and kept alive by the clergy.

In the Cana Movement the action is mostly lay. For instance, recently Mr. and Mrs. John Shapley left St. Louis to make their home in Rochester, N. Y. A week or two later a letter came from Mrs. Shapley with the news that Rochester was to have its first Cana Conference. The Shapleys had talked Cana to their new-found friends, had seen their pastor and made another date for Cana. The reason I was pitched headlong into the Cana Movement was the zeal of a Catholic couple in the neighborhood. The McKenzies talked the matter over with their pastor, arranged with him for a parish gathering of married couples and asked him to select a speaker. He asked me to give the lectures. Mr. and Mrs. Joseph Hillner singled-handed signed up twenty-five couples for a start.

It is from my personal experience in the fulfillment of this assignment that this article is written. To me the Cana Movement seems tremendously important. And therefore it may be that other priests will welcome the knowledge which I got the hard way. After all, when a group of our Catholic laity get together under their own steam and say to the priest: "Father, we are up against some tough problems. Won't you please help us to live our wedded lives in the spirit of Christ?" we have something exciting in the Church of God. Too often in the past I've preached to congregations that had to be urged to attend and that were forced to listen to what I *thought* they needed.

Helps in Special Problems

What is it that makes Cana preaching different from the usual pulpit sermon on marriage? I think it's the fact that Cana couples want help in specific marriage problems. And it may be that the priest (as in my case) is not prepared to give such help off-hand. The usual seminary course just doesn't treat that phase of the Sacrament of Matrimony. Nor is confessional experience a great aid. Preparation for Cana lectures would seem to demand an inves-

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Father Conleth is at the Passionist Preparatory Seminary in Normandy, Missouri.

tigation of the intimate difficulties of modern couples.

So I discussed the matter with couples that had attended previous Conferences. I bought ten dollars worth of pamphlets on marriage from the NCWC, ransacked the library for recent treatments of the subject, and read *Life Together* by Wingfield Hope (Sheed and Ward). I tried to recall all the problems that married people had ever brought to me and tried to tabulate the graver difficulties. I listened to Fr. Daniel A. Lord, S.J., give a Cana Conference at Fontbonne College to thirty-six couples and to Fr. Edward Dowling, S.J., who talked to fifteen couples at St. Malachy's parish. I got the notes of other Cana preachers. Out of all that came the lectures presented to fifty-two couples at St. Ann's parish on April 28, 1946.

The spirit of Cana, I learned, is directed primarily to the husband-wife relationship. Therefore in a Conference such as that at St. Ann's where almost all the couples were meeting Cana for the first time, practically all the material dealt with the adjustment of the man and woman to the ideal of Christian marriage. If any thought can be picked out as the theme of the Cana Movement it is "Marriage can be fun."

Many married people take the same (and fallacious) attitude toward wedded unhappiness as toward corns: They cannot be cured and so must be endured. And yet the instruction before marriage in the Ritual says: "If true love and the unselfish spirit of perfect sacrifice guide your every action, you can expect *the greatest measure of earthly happiness* that may be allotted to man in this vale of tears."

Why shouldn't man and wife find in each other that consolation suggested by the Ritual which will enable them to carry their burdens with glad hearts? The first Cana Conference tries to answer that question. The following will give an idea of the Cana approach to marriage problems.

Man and woman were made by God to be complementary physically, emotionally, economically, and even spiritually inasmuch as they are the ministers of Matrimony and confer the Sacrament on each other. Harmony between husband and wife seems mostly, however, to depend on their mutual understanding as to how they complement each other in the emotional and economic spheres.

Mutually Fitted

It is pointed out that husband and wife, in consequence of God's creative purpose, have a deep need of each other. Even their characteristic failings have a purpose in the pattern. The man's chief failing is discouragement and the determination to go on in the esteem and love of his wife. And as the husband leans on his wife for understanding and appreciation he fills her need for company and attention.

The husband seeks his wife for the assuaging of his discouragement and she in turn finds her loneliness satisfied. But this ideal arrangement can be effected only through the practice of characteristic virtues: The husband must practice the Christian virtue of consideration for his wife and the woman must practice humility. If he is inattentive and she is domineering, not according him his place as head of the home, discord is the inevitable outcome.

Wedded happiness depends equally, perhaps, on the spouses acting as a team in home finances. In money matters husband and wife face in different directions: He is interested in income, she in out-go; he is determined to get and retain money, she to spend money for family needs. Unless they both try to sympathize with their contrary viewpoints, only constant friction can result. Here again the husband's characteristic virtue is consideration; and once again the wife's is humility. She must tailor her purchases to his pocketbook; he must facilitate her necessary expenditures.

Experimental Psychology?

All this sounds pretty much like yielding to the modern craze for experimental psychology and the average priest's reaction may be that of a friend of mine. Hearing that I was preparing some Cana lectures he exclaimed: "Why don't you give them the good sound Catholic doctrine on marriage?" No doubt many of the couples need instruction in the traditional manner (and the Cana preacher should of course bring doctrine into the material) but the purpose of Cana to be helpful in practical problems of modern married life, gives Cana its specific appeal and effectiveness. And if a little borrowing from the experimental psychologists will help, let's have it!

Nor does Cana take a severely moralistic attitude. Probably many of the couples need a lecture on the vices of the married (and usually birth-control is clearly if briefly treated), but the purpose seems to be a sympathetic presentation of the ideal of happy and holy married life with concrete ways of achieving it. Cana is not to be advertised as a pre-divorce clinic. Naturally its influence is remedial in homes strained to the breaking-point, but it likes to publicize that its objective is to make "happy marriages happier." That's probably good psychology too.

As Fr. Dowling likes to say, Cana does not discuss spiritual things but things spiritually. Frank Riley in the April issue of *Columbia* expressed Cana's purpose thus: "It is to the unseen spiritual factors, submerged in the preoccupying sea of wages, bills and budgets, toward which the conferences are directed." That is exactly whence comes the priest's difficulty in preparing for Cana lectures: What are all the things which make up modern married life and how can

spiritual order be brought out of the confusing chaos of our unintegrated lives? How do good manners, neatness, gift-giving, the emotions, fatigue, mutual interests, conversation, the family car, jesting, money, friends, the dishes, fit into the picture of happy married life?

That married people feel the need for treatment of such concrete marriage concerns is attested by the success of the Cana Movement. In January, 1943, the Rev. John P. Delaney, S.J., started what he called Family Renewal Days in New York based on similar exercises in Europe. In 1944, several of the Family Renewal Days were held in Chicago. On October 15, 1944, the first St. Louis meeting of twenty-seven couples took place. Out of this meeting came the name Cana Conference. In honor of Mary who brought joy to the bride and groom at Cana, these couples conceived the movement as bringing Christian joy back into their severely harrassed homes. At the present moment, what statistics we have show that more than fifty-two Conferences have been held (principally in the Mid-west) and that over 1400 couples have attended them.

Fr. Edward Dowling, S.J., of the *Queen's Work*, gave the first St. Louis Conference and has been the movement's inspiration from the beginning. As a member of the Institute of Social Order, he has delved deeply into the whole field of marital problems. The wonder to those who know him is how he can keep up with the schedule which the Cana Movement has imposed on him. His great desire is, however, that every priest who realizes how much depends on the welfare of the home will become interested in Cana to the extent of providing the opportunity for Conferences or by acting as lecturer. Father Dowling will give a course in Cana at the S.S.C.A. to be conducted by the *Queen's Work* this summer in New Orleans, Montreal, Chicago, San Antonio and New York. His one-page "Cana Catechism" and a catalogue of the Cana courses at the Summer Schools may be had from the St. Louis office (3742 West Pine Blvd.) for the asking.

'Cana Caucus"

In St. Louis, the movement is informally directed by the "Cana Caucus," a periodic meeting of couples whose interest dates from the beginning and who are responsible for arranging new meetings in their own parishes. In Chicago, the development of the movement has become more formal. Directives have recently come through the Chancery that several couples are to be selected, and these will act as the governing committee under the direction of appointed priests. Thus, Cana will have the opportunity of reaching full flower in acting as an agency in the integrated life of the Archdiocese.

The spontaneity which has hitherto marked Cana must ultimately give way to organization, if it is to have an appre-

ciable effect on the homes of the nation. The desideratum is that Cana be recognized by the Ordinary and be organized on parochial lines. In addition to the central committee, there might possibly be a group of Cana couples in every parish to act in conjunction with the pastor and to plan conferences, Communion breakfasts, cooperative family projects and whatever would set the husband and wife to thinking, praying, working and recreating together.

It must be done!

There is real need for some kind of institute where priests can find the material readily available for Cana preaching and direction. The first Cana session in the parishes, dealing primarily with the relationship between husband and wife, is not too much of a problem for the preacher. But the second session which will naturally take up the parent-children relationship, bristles with difficulties. How many priests are qualified to tell parents how to rear their children? And yet from the alarming statistics of juvenile delinquency somebody should soon tell them in no mistakeable tones.

Dr. Alphonse Clemens, professor of sociology at Fontbonne College in St. Louis, is very much interested in this need of the movement. Perhaps in the near future— depending on the sacerdotal interest manifested—he will head a Cana Institute which will discuss all the multiple problems to be met by priests in the Cana Apostolate.

Can the Cana Movement be considered a development of the retreat movement? Only to a limited degree. The atmosphere of a Cana Conference is much more informal than that of a retreat. The lectures are held outside the chapel and questions are invited by the speaker at all times. The husbands and wives sit side by side. Comfortable chairs are provided if possible and the people are permitted to smoke if they wish. Where the sessions are limited to the afternoon, the affair normally is from two to six with refreshments at four. Between the three or four talks, intermissions of fifteen minutes are provided during which the couples are asked to move about and to discuss the material of the lectures in relation to their own home lives. The afternoon ends in the chapel with the renewal of marriage vows and Benediction of the Most Blessed Sacrament. The ceremony wherein from twenty-five to a hundred couples repledge themselves to each other is rather impressive. After an afternoon of thinking deeply of wedded harmony, the husbands and wives are in a receptive mood to see the beauty and forcefulness of the marriage rite.

Variations on this pattern have been attempted. The lectures have been held in the evening or have been lengthened to a weekend, as last summer when forty-six couples and seventy

children stayed at Camp Don Bosco. Thus too, in the material of the lectures, no hard and fast rule can be made. Any approach is in the spirit of Cana as long as the specific, down-to-earth problems of marriage are discussed in the light of the Christian ideal of marriage.

How would a parish priest organize a Cana Conference for his married parishioners? Since the movement has been so successfully lay, and since its effectiveness seems to depend on the enthusiasm of the couples themselves, it might be well to act through the laity. He might suggest, therefore, to several couples from his parish that they attend a Cana Conference to be held in the locality and then make the apostles of the other married people of the parish. If Cana has not yet made its debut in his locality, he might discuss the movement with several couples and direct them in organizing a meeting of their own. It shouldn't be too difficult to interest our married Catholics in the Cana Movement. They know from personal experience the problems of modern married life and they are acutely aware that something is needed to bring Christ back into the family to make marriage both sanctifying and joyous.

It Was Himself Unbeknownst

A traveler was lying ill and in danger of death at a hotel in Dublin, and he sent for a priest. It was a stormy night, and through the rain and wind and muddy streets, the priest came on foot and administered the sacraments to the sick man.

The landlord, who was a Protestant, pleasantly asked the priest to come into his own room and have some refreshments before going back into the night and the storm. Then, by way of conversation, he began to talk about the higher Catholic clergy and the comfortable life they led.

"Now, for instance," he said, "while you were walking through the rain, I am sure His Eminence, the Cardinal, was enjoying a pleasant fire and drinking his punch in his palace."

"Do you think so?" said the priest.

"Indeed, I do," said the man.

"I am afraid you have a wrong opinion of the Cardinal," said the priest.

"Why?" asked the man.

"Because, my friend, I am Cardinal Cullen."

At once the landlord rose to his feet, full of humble apologies. He would call a coach for His Eminence, he would accompany him back to his house, etc.

"No," said the Cardinal. "I shall return as I came. I am used to it."—**The Liguorian.**

"That it may shine to all that are in the house" MATT. V:15

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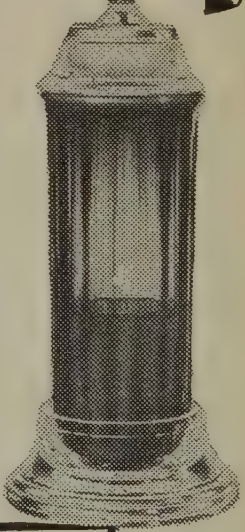

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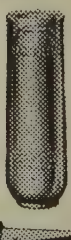

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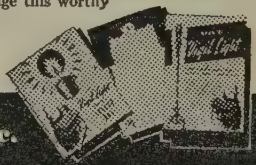

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(Continued from page 8)

descriptive title: "Comparative Safety in Five or More Repeated Cesarian Sections"—which pretty well gives you the picture.

Apart from the popular prejudice that one Cesarian is enough; a second, attempted suicide; Dr. Schmidtt calls attention to what he calls "an unwritten law for many in the obstetrical profession" that sterilization after a third is not only justified but mandatory and routine procedure. One of our great authorities, he says, puts it this way: "Probably most Americans will feel that when a woman has exposed herself to the dangers of death three times, she has done her duty to the State."

The reasons cited for this stand are the alleged strong likelihood of a ruptured uterus and the dangers of operation hemorrhage and shock. Dr. Schmidtt, drawing on more than thirty-five years of experience, encountered only one rupture of a scar in which case the patient was a diabetic awaiting her third section. The rupture occured spontaneously several hours before the operation; the mother recovered, although the baby was stillborn.

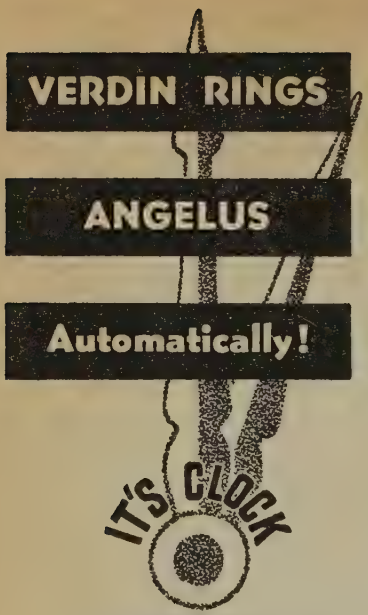
We have purposely omitted significant medical details in our note here, but we would like at least to quote Dr. Schmidtt's generalization by way of conclusion:

"I would say, first, that in view of present day results which are possible to obtain in a modernly equipped hospital and with an efficient staff, the risks and hazards of a fifth or sixth section are not much greater than those of the first or second. Secondly I am of the opinion that the routine operation sterilization of mothers after the second and third Cesarian section is not justified."

Hammond or Pipe-Organ?

AFTER writing his article in defense of the pipe-organ, published in this issue, Father Ginder sent it up to Mr. Ernest M. Skinner, and asked him to check it for factual accuracy. Mr. Skinner might be considered the dean of American organ-builders and a thorough-going individualist, yet his instruments are considered by a majority of organists to be the finest in the United States. The only organ that can compete with a Skinner is the Casavant, manufactured in Quebec.

Anyway, returning Father Ginder's article, Mr. Skinner wrote: "I like your paper on the organ. The only things I miss therein are things no one but yours truly has ever thought of sufficiently to mention, namely, the misery the tone of the so-called Hammond organ causes when it smites the ear of one sensitive to real musical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sounds; what might be called a discriminating ear. The Hammond organ is the vilest sound that comes over the air.

"My other objection to the Hammond organ is its possible effect upon the taste of children who might possibly learn to like it. First we endure, then pity, then embrace, you know. The present is a peculiar time. We hear symphonies, grand opera, and fine voices on the one hand, and the vilest sounds ever produced in the name of music, on the other. Voices which talk portamento and call it singing. Drool is more accurate, is it not?"

"Personalizing"

WE had hoped by now to give you a review of **The Black Book**, a detailed and documented account of the horrors suffered by the Jews in pogroms and perils all over Europe. We failed to get our copy but we thought you might be interested in a new aspect of personalizing one's correspondence. Here is a facsimile of the mimeographed postcard the publisher sent us, evidently poste-haste.

Duell, Sloan & Pearce, Inc.

270 Madison Ave.

New York, N. Y.

Dear

We regret that the review list for THE BLACK BOOK has been

completed, but thank you for your interest.

Sincerely,

The possibilities of this approach are fascinating. Why not a letter to one's Bishop, seeking some extraordinary privilege or permission, with the captus benevolentiae:

"Most Reverend and dear,"

How could he refuse? Anyway we offer the suggestion for what it may be worth. One can adapt it to local conditions.

Something Unique

So far as we know the Summer Bible Institute to be held this year at Niagara under the auspices of the Catholic Biblical Association of America is something unique in American Church history. We won't mind at all being challenged and proven wrong in point of fact just so the Institute gets well under way. And it is hard to see how it can fail: it answers an urgent need and makes a wider appeal to students who would otherwise be unable to meet together and discuss their professional problems or to sit at the feet of outstanding scholars, native or foreign. An interesting feature: many Protestants have expressed their interest in the project and signified their intention of enrolling; Dr. Albright of Hopkins, an international figure in Archeology

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and Semitics and a member of the Institute, is himself a non-Catholic.

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Change of Address

FATHER GUSTAFSON will be stationed next year at St. Edward's Seminary, Kenmore, Washington. Editorial material and correspondence may be sent either to that address or to Father Ginder, Blairsville, Pa.

'Father Smith' Book Widely Translated

THE Archbishop of St. Boniface, Manitoba, Canada, recently requested permission to have the work **Father Smith Instructs Jackson** translated into French. The permission was cheerfully granted, whereupon a resolution was passed by members of the Catechetical Bureau, with the Archbishop presiding, thanking the author of the work for permitting this translation.

It may interest our priest-readers to know that this work has been translated into many languages, such as Spanish, Portuguese, Hungarian. The original in English has undergone nearly fifty large editions and has been more widely circulated throughout the world than any other book—the Bible excepted.

Towards the end of the war more than 26,000 soldiers were using the work in a correspondence course everywhere the American Army had soldiers. Since the end of the war civilians, at the rate of about 500 a month, have been requesting instruction through it.

The Reverend Lester J. Fallon, head of the Confraternity of Home Study, has charge of an office in St. Louis from which copies of **Father Smith Instructs Jackson** are sent out. They are followed by seven or eight series of examina-

tion questions during the course of the correspondence instruction.

We doubt if any other book has been so helpful to so many thousands of converts.

Copies of the work, of course, can be had from the publishers of The Priest, Huntington, Indiana.

Many of the clergy use this work, in its revised form, in instructing converts, instead of the Baltimore Catechism, whose order it follows very closely.

(Advertisement)

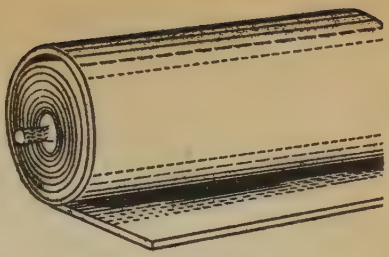
Correspondence

Our Lady of Libera Rectory
5808 Hudson Boulevard
West New York, N. J.

Editor:

Would it be "saying the wrong thing" to invite discussion on the modern practice of distributing Holy Communion during the Mass? It has been accepted rather widely in these parts, at least, as a time saver. I, for one, feel that it is our enemy within the gates towards the most vital movement on foot today, which is the renewed interest of the laity in participation in the Holy Sacrifice of the Mass.

Most of the people who have discovered the treasure of the use of the missal during the Holy Sacrifice are prevented because of their occupations from attending week-day Masses, and their only access to it is on Sunday. Whether they participate in it fully by the reception of Holy Communion or not, this practice robs them of the possibility of taking part in the Canon of the Mass. Hundreds of priests have gone to great



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lengths and with painstaking effort have succeeded in instructing the people on the three great parts of the Sacrifice and just when one might say it had registered they find the Communion injected immediately after and sometimes before the Consecration.

If this is so for those who take an interest in participating in the Mass, what is to be said of those other thousands who have not succumbed to this interest and who just "go" to Mass? To a great extent this class of Catholics never attend Mass during the week and they have come to know the Mass as they find it. They find it, unfortunately, distorted. The centuries-old continuity of the Holy Sacrifice progressing with divine sublimity from the Offertory through the various parts to Communion will be for a great part of the faithful in America, no more.

It is sad to think that even our central act of worship should succumb to the modern cancer of mass production. No one would dare to claim that the receiving of the Body and Blood of our Divine Saviour could bore anyone, much less be something which needs to be got out of the way.

This practice gives rise to at least one if not several abuses. One is that, when the supply of hosts is exhausted, a ciborium will be removed from the corporal before the Sacrifice is integrally complete, before the celebrant's Communion. Another difficulty arises when the celebrant reaches the Communion and finds that he cannot continue because distribution of Communion is not finished.

All this is not to criticize, but written simply with the hope that priests who encourage the practice would consider if the advantages to be gained can come anyway near the tremendous harm it engenders.

Sincerely in Christ,
George A. Clyde

Passionist Preparatory Seminary
7101 Natural Bridge Road
St. Louis, Missouri

Editor:

Having been a subscriber to **The Atlantic Monthly** in the past I protested to the magazine on the strength of William Henry Chamberlin's article in the April **Sign Magazine**, "The Boston Brahmins go Red." I thought the article made rather a strong case against **The Atlantic.**

This morning I received a letter from Teresa S. Fitzpatrick, Circulation Manager of **Atlantic.** She states emphatically: "No! No! No!

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the Atlantic is no more communistic than you are. . . The Editor felt that it would be interesting to present the other side of the picure. . . " Then she goes on to say that Anna Louise Strong's culpabilities are no secret and as "the reader of the Atlantic is a person of intelligence, it was felt that the proper conclusion would be drawn."

Perhaps, the cause of the obvious bias is, as Chamberlin suggests in the article, the fact that Mr. Weeks, the Editor of Atlantic, has been beguiled. At least Teresa S. Fitzpatrick states that she is a Catholic living up to her faith the best she can.

With Russia throwing the mask off with such rapidity these days and the American public growing more insistent that the whole ugly story of Communistic force and violence come out, it will be unwise for Atlantic to continue to sleep in the Red bed.

Very truly yours,
Conleth Overman, C.P.

Embarrassed But Thankful Too

Editor:

Just recently we were shown a copy of the publication **The Priest** for the month of May. Our attention was directed to an article about "The Assisians" under "Currente Calamo."

The old saying is, "Murder will out." We would indeed be terrible ingrates if we, having learned of this most undeserved publicity, did not acknowledge it with thanks. We must confess that at first reading, a little feeling of embar-

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rassment possessed our souls, or should we say a feeling of undeserved commendation. However, we would not be human if such prominent publicity given our little work did not elicit a feeling of recognition and satisfaction. Still in all, we cling to the policy generally, "Do not let the right hand know what the left is doing."

We want to express to you personally our sincere thanks and to say that we have received some inquiries and some of the five-spots mentioned in the article.

Sincerely yours,
"The Assisians"

Pre-Nuptial Instructions

Duluth, Minnesota

Editor:

When I attended the seminary we were not impressed with the need or the obligation of giving pre-nuptial instruction **de usu matrimonii.** Neither did the pastors to whom I became assistant remind me to give such instruction. It is only in recent years that experience has taught me the need of doing it in every instance. Whether there is an obligation to give such instruction is something I leave to moralists and canonists to say.

If I were to write down for the benefit of parish priests the form such instruction should take here is how I would caption it:

I. The primary purpose of marriage
   a) How this affects the very validity of marriage
   b) How many children is a couple obligated to have?
   c) When is 'planned parenthood' thru use of the 'Rhythm' cycle permissable? Should parties consult their confessors re Rhythm's use?

II. The obligation of rendering the debitum
When may it be refused?

III. The obligation of informing each other prior to marriage if either party knows or suspects his or her impotency.
   a) What impotency means.
   b) Obligation to advise of venereal disease

IV. It is Christ who made marriage a Sacrament (not the Church)
It is Christ (not the Church) who declared the unity and indissolubility of marriage. Quote the actual words of Christ and of St. Paul re indissolubility. (Very necessary to do so hisce in diebus.)
It is to His Church that Christ

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committed the custody and administration of the marriage sacrament, with power of binding and loosing from the laws she makes re marriage (she cannot loose from laws Christ has made). "What a judge (or non-Catholic minister) can join another judge (or minister) may disjoin but "whom God hath joined let no man put asunder"

V. The temporary nature of lust . . . the durability of love . . .

VI. Obligations towards their children, and God's people. Catholic education for children of mixed marriage.

We wish that some practical and pastoral canonist would write a little handbook covering the above points for the use of priests who have to prepare souls for the sacrament of marriage.

Thanking you,

Parochus Veteranus

P.S.—Included should be explanation of The Nuptial Mass. "The Leaflet Missal" (128 East 10th St., St. Paul 1, Minn.) puts out a beautiful white booklet "The Nuptial Mass on The Day of Marriage" at about 7 cents a copy—less in lots of 25 or more for the guests. It has a space on front cover to print names of the couple with place and date of marriage . . . a real Souvenir of their 'big day'. I have seen ushers hand a copy to each person entering the church for the marriage . . . . . and Protestants benefit as well as Catholic guests.

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